III

Third Report

of the Joint Commission on

The Book of Common Prayer

Appointed by

The General Convention of 1913

1922

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Resolution of 1913

RESOLVED: That a Joint Commission consisting of seven Bishops, seven Presbyters, and seven Laymen be appointed to consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary; *Provided*, that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission; and *Provided*, that no proposal to change the Title-page of the Prayer Book or the Name of the Church shall be referred to said Commission.

Resolution of 1916 and 1919

RESOLVED: That the Joint Commission on the Book of Common Prayer be continued, with power to fill vacancies and to add to its numbers.

Members of the Commission on the Revision and Enrichment of the Book of Common Prayer constituted by the General Convention of the Protestant Episcopal Church in the United States of America October, 1913.

The Right Reverend Cortlandt Whitehead, the Bishop of Pittsburgh (*Chairman*).
The Right Reverend William David Walker, the Bishop of Western New York.*†
The Right Reverend Davis Sessums, the Bishop of Louisiana.*
The Right Reverend Cleland Kinloch Nelson, the Bishop of Atlanta.†
The Right Reverend Frederick Burgess, the Bishop of Long Island.
The Right Reverend Joseph H. Johnson, the Bishop of Los Angeles.
The Right Reverend Edward L. Parsons, the Bishop-coadjutor of California.
The Right Reverend Philip M. Rhinelander, the Bishop of Pennsylvania.
The Right Reverend Thomas F. Davies, the Bishop of Western Massachusetts.
The Right Reverend William Cabell Brown, the Bishop of Virginia.
The Right Reverend Nathaniel Seymour Thomas, the Bishop of Wyoming.
The Reverend Samuel Hart, of Connecticut.*†

* Resigned.
† Deceased.

The Reverend John W. Suter, of Massachusetts (*Secretary*).
The Reverend Henry R. Gummey, of Pennsylvania.
The Reverend Lucien M. Robinson, of Pennsylvania.
The Reverend Howard B. St. George, of Milwaukee.
The Reverend John R. Moses, of Long Island.†
The Reverend Charles L. Slattery, of New York.
The Reverend Milo H. Gates, of New York.
The Reverend Herbert M. Denslow, of New York.
The Reverend Charles Morris Addison, of Connecticut.
Mr. George Wharton Pepper, of Pennsylvania.*
Mr. T. W. Bacot, of South Carolina.
Mr. Charles G. Saunders, of Massachusetts.†
Mr. Hamilton W. Mabie, of Newark.*†
Mr. Robert H. Gardiner, of Maine (*Treasurer*).
Mr. F. J. McMaster, of Missouri.†
Mr. E. P. Bailey, of Chicago.*
Mr. George Zabriskie, of New York.
Mr. William C. Sturgis, of Colorado.
Mr. John Stewart Bryan, of Virginia.
Mr. Joseph Grafton Minot, of Massachusetts.
Mr. Charles S. Baldwin, of New York.
Mr. J. Randolph Anderson, of Georgia.

* *Resigned.*
† *Deceased.*

The Report

To the General Convention of the Protestant Episcopal Church in the United States of America:

THE Joint Commission on the Revision and Enrichment of the Book of Common Prayer, appointed in 1913, respectfully submits its third report. This Report is divided, as was the Second Report, into two parts. Part I contains the Report proper, with such comments and explanations on the recommendations of the Commission as it seems advisable to make at this time. Part II contains the Schedule of the Recommendations for Revision proposed to the Convention.

The Schedule is arranged in the following manner. Its different parts are numbered with Roman numerals, I, II, III, etc., corresponding to the different Services, or sections, of the Book of Common Prayer. Under each number is given the title of the Service, or section, in the order in which it is proposed that these shall occur in the revised book. There is then printed the Resolution for

amendment, and this Resolution is understood to be repeated before each item of the section in question. These items are numbered with Arabic numerals in parentheses.

As only a very small part of the recommendations of the Second Report were acted upon by the Convention of 1919, it follows that many sections of the present report simply present again the Commission's previous findings. The whole material has, however, been carefully subjected to further study. In this study consideration has been given to the debates and votes of the last Convention as revealed by the action of the two houses, and to suggestions which have been offered in the Church press, or directly by letter to the Commission. It will be found that even in sections which are substantially the same as in the last Report, certain minor changes have been made. These are in some instances corrections of typographical errors, and in others, emendations or additions which appear to be obviously desirable.

The more significant differences between the two Reports are listed below, for convenience in study and comparison. The arguments which have led the Commission to make these changes are not presented here,

but will be brought forward when the recommendations are laid before the Convention.

I. Morning and Evening Prayer, Prayers and Thanksgivings, Sections II, III, and IV.

It will be remembered under these sections that action has been taken by two Conventions, and that certain changes in Morning and Evening Prayer and in Prayers and Thanksgivings are now a part of the Prayer Book. It is further to be borne in mind that in the Notification to the Dioceses there are certain further items which passed the last Convention and which are up for ratification in the Convention of 1922. It is assumed by the Commission that these items will be ratified; and the report which they present proceeds upon this assumption. In case of failure of ratification, the form of the Commission's report would necessarily be altered in regard to certain items as these come before the Convention. There still remain certain matters on which the coming Convention is to take action for the first time, and among these are the following new suggestions not heretofore presented by the Commission.

(a) A provision to allow when the General

Confession and Absolution are not used for the saying of the Lord's Prayer with the other prayers at the end of the Office.

(b) The supplying of certain Invitatories for use with the Venite to mark the various seasons of the Christian year.

II. Holy Communion, Section VI.

(a) The restoration of the Prayer for the Church Militant, practically to its present form and title, with the addition of permissive prayers at the end for commemoration of the saints and for the departed.

(b) The change of the place of the Prayer of Humble Access from the position immediately before the Communion as previously recommended to a place immediately after the Comfortable Words.

(c) The omission of the rubric as to Intinction.

III. Collects, Epistles and Gospels, Section VII.

(a) The provision of a second collect, epistle, and gospel for Whitsunday.

(b) The provision of new collects for Easter Monday and Tuesday and for the Monday and Tuesday in Whitsunweek.

IV. Baptism, Offices of Instruction and Confirmation, Sections VIII, IX, and X.

These whole sections have been carefully restudied in the light of criticisms received by the Commission, and the Offices are presented in a form considerably revised from that of the last Report. This is especially true of the Baptismal Office.

V. The Psalter, Section XVII.

(a) We repeat in regard to the Psalter the suggestions of the Second Report, except for a few amendments. These relate to certain added Psalms and to items of rearrangement.

NOTE: It is true that the three new tables of Psalms previously reported are now, by the action of two Conventions, part of the Prayer Book. It seems easiest and clearest, however, to recommend the substitution of the tables printed in this report, and in that way to secure certain additions and corrections rather than to offer a separate resolution for each minor change.

(b) As to the text of the Psalter, the final report of the Commission on this matter has been published separately in a pamphlet, which is submitted as a part of this report. It is obvious that it would be impossible for

tended by this method to signify that the great majority of the recommendations are unanimously approved by the Commission, or have a substantial unanimity. There are, of course, items from which some members of the Commission will dissent, or in regard to which they may feel indifferent. It is understood that members of the Commission are free to express their dissent in regard to any item, either in the Convention or in any way which may seem best to them.

"The names of the members of the Commission from the beginning are printed on another page, in such a way as to show both the present members and the changes which have been made from time to time." . . .

"In conclusion, the Commission recommends that the several Resolutions contained in the Schedule be adopted by the Convention."

CORTLANDT WHITEHEAD, *Chairman.*
JOHN W. SUTER, *Secretary.*

October, 1921.

THE SCHEDULE

I. ARRANGEMENT

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the arrangement of the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.*

(1) Transfer:

a. The PRAYERS AND THANKSGIVINGS to follow EVENING PRAYER.

b. THE LITANY to follow the PRAYERS AND THANKSGIVINGS.

c. THE HOLY COMMUNION to follow the LITANY.

d. THE COLLECTS, EPISTLES, AND GOSPELS to follow THE HOLY COMMUNION.

e. The PENITENTIAL OFFICE to a place at the end of the OCCASIONAL OFFICES.

* The resolution is printed once for the sake of brevity, but is understood to be repeated before each item.

(2) Distribute the constituent parts of the Service for THANKSGIVING DAY as follows:

a. Transfer the opening *Sentences* to follow immediately after the *Sentences of Scripture* for Trinity Sunday at Morning Prayer, and indent *Thanksgiving Day.*

b. Transfer the *Collect, Epistle, and Gospel* to a place among THE COLLECTS, EPISTLES, AND GOSPELS, as specified later in this Report, and prefix to them the title, *Thanksgiving Day.*

c. Transfer the *Anthem* to be used instead of the *Venite*, with its rubric, to precede the *Collect, Epistle, and Gospel.*

d. Strike out the second rubric on page 320, "*The* First Lesson *shall be*," etc., and insert the Lessons in the TABLE OF PROPER LESSONS FOR HOLY-DAYS, immediately after *All Saints.*

e. Transfer the *Thanksgiving Prayer* to THANKSGIVINGS, and insert it as the first of the Thanksgivings, omitting the rubric which precedes it, and prefixing this title, A THANKSGIVING TO ALMIGHTY GOD FOR THE FRUITS OF THE EARTH AND ALL THE OTHER BLESSINGS OF HIS MERCIFUL PROVIDENCE.

(3) Amend Directions entitled CONCERNING THE

SERVICE OF THE CHURCH, page vii, so as to read as follows:

The Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly; *Provided*, that in addition to these Services the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or from any Book set forth by the authority of this Church or from Holy Scripture; and *Provided further*, that, subject to the direction of the Ordinary, in Mission Churches or Chapels, and when expressly authorized by the Ordinary in Cathedral or Parish Churches or other places, such other devotions as aforesaid may be used when the edification of the Congregation so requires in place of the Order for Morning Prayer or the Order for Evening Prayer.

The Litany may be used either in place of the Prayers that follow the *Collect for Grace* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in Evening Prayer, or immediately before the Service for Holy Communion, or it may be used in a separate Service.

For Days of Fasting and Thanksgiving, ap-

pointed by the Civil or Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

In the prescribed services of this Church, prayers may be used, taken from the Service Books authorized by any Church in communion with this Church; *Provided* the Order for the Administration of the Sacraments and other Rites set forth by this Church shall not be varied.

NOTE: That in the directions for the several Services in this Book it is not intended by the use of any particular word denoting vocal utterance to prescribe the tone or manner of their recitation.

(4) Make the following alterations concerning the Psalter:

a. Amend the directions entitled THE USE OF THE PSALTER, so as to read as follows:

THE USE OF THE PSALTER

In places where it is convenient, the Psalter shall be read through once every month.

The Minister shall, on the days for which they are appointed, or on the eves thereof,

use one or more of the Proper Psalms, as set forth in the Table of Proper Psalms.

But *Note*, That on other days, instead of reading from the Psalter, as divided for Daily Morning and Evening Prayer, he may read one or more of the Psalms for the Day, or one or more of the Psalms from the Selections set forth by this Church.

And *Note* further, that in the case of a Psalm which is divided into sections, the Minister may use a section or sections of such Psalm.

b. Substitute for the Tables to follow these directions the Tables of Psalms proposed hereafter in this Report, in Section XVII.

(5) Amend the directions entitled THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ, page viii, by inserting in the last paragraph thereof after the words "Charitable Collections" the words "and on other special occasions," and omitting the word "and" before "on occasions," in the second line.

(6) Provide, in place of the present Calendar with Lessons, a *Calendar*, to be printed immediately after the *Tables of Lessons*, which shall contain the Sunday Letters and Golden Numbers, and the Holy Days of the present book against their proper dates, together with the following Memorial Days to be inserted against the

dates given, and in distinctive and differing type, namely:—

JANUARY

4 Titus, Bishop, disciple of St. Paul
13 Hilary, Bishop of Poitiers, and Doctor, 368
21 Agnes, Virgin and Martyr at Rome, 303
22 Vincent, Deacon and Martyr at Saragossa, Spain, 303
24 Timothy, Bishop, disciple of St. Paul
26 Polycarp, Bishop of Smyrna and Martyr, 156
27 John Chrysostom, Bishop of Constantinople, and Confessor, 407

FEBRUARY

1 Ignatius, Bishop of Antioch and Martyr, circ., 112
3 Ansgarius, Bishop of Hamburg, Apostle of Denmark and Sweden, 864
4 Cornelius the Centurion
11. Blasius, Armenian Bishop and Martyr, circ., 316

MARCH

1 David, Bishop of Menevia, Patron of Wales, circ., 600
12 Gregory the Great, Bishop of Rome and Doctor, 604
17 Patrick, Bishop, Apostle and Patron of Ireland, circ., 465
19 Joseph, Spouse of the B. V. M.
20 Cuthbert, Bishop of Lindisfarne, 687
21 Benedict, Abbot, 542

APRIL

4 Ambrose, Bishop of Milan and Doctor, 397
21 Anselm, Archbishop of Canterbury and Doctor, 1109
23 George, Patron of England, 4th Century
30 Catherine of Siena, Virgin, 1380

MAY

2 Athanasius, Bishop of Alexandria and Doctor, 373
4 Monica, Matron, 387
11 Cyril and Methodius, Apostles of the Slavs, 869, 885
26 Augustine of Canterbury, Bishop, 605
27 Venerable Bede, Priest and Doctor, 735

JUNE

2 Martyrs of China, 1900
5 Boniface, Bishop and Martyr, Apostle of Germany, 755
9 Columba, Abbot of Iona, 597
17 Botolf, Abbot, 655
22 Alban, proto-Martyr of Britain, 303
28 Irenæus, Bishop of Lyons and Doctor, circ., 202

JULY

22 Mary Magdalene
26 Anne, Mother of the B. V. M.
29 Olaf of Norway, King and Martyr, 1030

AUGUST

10 Laurence, Deacon of Rome and Martyr, 258
28 Augustine of Hippo, Bishop and Doctor, 430
31 Aidan, Bishop of Lindisfarne, 651

SEPTEMBER

8 S. Mary the Virgin, the Mother of our Lord
14 Cyprian, Bishop of Carthage and Doctor, 258
19 Theodore of Tarsus, Archbishop of Canterbury, 690
30 Jerome, Priest and Doctor, 419

OCTOBER

4 Francis of Assisi, 1226
9 Denis, Bishop of Paris and Martyr, circ., 250
13 Edward, King and Confessor, 1066
15 Teresa, Abbess, 1582

NOVEMBER

2 All Souls
5 Elisabeth, Mother of St. John Baptist
11 Martin, Bishop of Tours, circ., 400
17 Hilda, Abbess of Whitby, 680
22 Cecilia, Virgin and Martyr at Rome, circ., 200
23 Clement of Rome, Bishop and Martyr, circ., 100

DECEMBER

4 Clement of Alexandria, Doctor, 217
6 Nicholas of Myra, Bishop, Patron of Children, 4th cent.

(7) Immediately after the *Calendar*, insert the *Tables of the Church Year*, as follows:—

THE TABLES OF THE CHURCH YEAR

I

The Table of *Sundays* and those *Holy Days* which fall on *Fixed Days* of the *Week*.

ADVENT

The First Sunday in Advent
The Second Sunday in Advent
The Third Sunday in Advent
Ember Days (Wednesday, Friday, and Saturday)
The Fourth Sunday in Advent

CHRISTMASTIDE

[CHRISTMAS DAY] Dec. 25

The First Sunday after Christmas day
The Second Sunday after Christmas day

EPIPHANYTIDE

[THE EPIPHANY] Jan. 6

The First Sunday after the Epiphany
The Second Sunday after the Epiphany
The Third Sunday after the Epiphany
The Fourth Sunday after the Epiphany
The Fifth Sunday after the Epiphany
The Sixth Sunday after the Epiphany

PRE-LENT

Septuagesima Sunday
Sexagesima Sunday
Quinquagesima Sunday

LENT

Ash Wednesday
The First Sunday in Lent
Ember Days (Wednesday, Friday, and Saturday)
The Second Sunday in Lent
The Third Sunday in Lent
The Fourth Sunday in Lent
The Fifth Sunday in Lent, or Passion Sunday
The Sunday next before Easter, or Palm Sunday.
Monday before Easter
Tuesday before Easter
Wednesday before Easter
Thursday before Easter, or Maundy Thursday
GOOD FRIDAY
Easter Even

EASTERTIDE

EASTER DAY

Monday in Easter Week
Tuesday in Easter Week
The First Sunday after Easter
The Second Sunday after Easter
The Third Sunday after Easter
The Fourth Sunday after Easter
The Fifth Sunday after Easter, or Rogation Sunday
The Rogation Days, being the Monday, Tuesday, and Wednesday after the Fifth Sunday after Easter

ASCENSIONTIDE

The ASCENSION DAY (the Thursday after Rogation Sunday)
The Sunday after Ascension Day

WHITSUNTIDE

PENTECOST OR WHITSUNDAY

Monday in Whitsun Week
Tuesday in Whitsun Week
Ember Days (Wednesday, Friday, and Saturday)

The First Sunday after Pentecost, or TRINITY SUNDAY
The First Sunday after Trinity
The Second Sunday after Trinity
The Third Sunday after Trinity
The Fourth Sunday after Trinity
The Fifth Sunday after Trinity
The Sixth Sunday after Trinity
The Seventh Sunday after Trinity
The Eighth Sunday after Trinity
The Ninth Sunday after Trinity
The Tenth Sunday after Trinity
The Eleventh Sunday after Trinity
The Twelfth Sunday after Trinity
The Thirteenth Sunday after Trinity
The Fourteenth Sunday after Trinity
The Fifteenth Sunday after Trinity
* Ember Days (Wednesday, Friday and Saturday)
The Sixteenth Sunday after Trinity
The Seventeenth Sunday after Trinity
The Eighteenth Sunday after Trinity
The Nineteenth Sunday after Trinity
The Twentieth Sunday after Trinity
The Twenty-first Sunday after Trinity
The Twenty-second Sunday after Trinity
The Twenty-third Sunday after Trinity
The Twenty-fourth Sunday after Trinity
The Sunday next before Advent

II

The Table of *Holy Days* which fall on *Fixed Days* of the *Month.*

Nov. 30. St. Andrew the Apostle
Dec. 21. St. Thomas the Apostle

* Note. *The Ember Days in September, which are the Wednesday, Friday, and Saturday after September 14 will vary in relation to the Sunday after Trinity, following the variation in the date of Easter Day.*

Dec. 25. Christmas Day
Dec. 26. St. Stephen, Deacon and Martyr
Dec. 27. St. John, Apostle and Evangelist
Dec. 28. The Holy Innocents
Jan. 1. The Circumcision of Christ
Jan. 6. The Epiphany
Jan. 25. The Conversion of St. Paul
Feb. 2. The Presentation of Christ in the Temple or The Purification of St. Mary the Virgin
Feb. 24. St. Matthias the Apostle
Mar. 25. The Annunciation of the Blessed Virgin Mary
Apr. 25. St. Mark the Evangelist
May 1. St. Philip and St. James, Apostles
June 11. St. Barnabas the Apostle
June 24. St. John Baptist
June 29. St. Peter the Apostle
July 25. St. James the Apostle
Aug. 6. The Transfiguration of Christ
Aug. 24. St. Bartholomew the Apostle
Sept. 21. St. Matthew, Apostle and Evangelist
Sept. 29. St. Michael and All Angels
Oct. 18. St. Luke the Evangelist
Oct. 28. St. Simon and St. Jude, Apostles
Nov. 1. All Saints

(8) Amend the Table of Fasts, as follows:—

a. Omit III. *Rogation-days*.

b. Number IV accordingly as III, and make it read:

III. All the *Fridays* in the Year, except *Christmas-day*, and *The Epiphany*, or any *Friday* which may intervene between these Feasts.

c. Add a new sub-heading at end of Table of Fasts, as follows:—

DAYS OF SOLEMN SUPPLICATION

The three *Rogation-days*, being the *Monday*, *Tuesday* and *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.

(9) After the directions entitled TABLES AND RULES FOR THE MOVABLE AND IMMOVABLE FEASTS, page xxiv, following the direction for the observance of *Thanksgiving Day*, insert the following:

TABLE I

Because of their dignity and liturgical distinction, or because of the sequence of special teaching connected with a stated season, the *Holy-days* following have precedence of any other *Sunday* or *Holy-day:*

The Sundays in Advent
Christmas Day
The Epiphany
Septuagesima, Sexagesima, Quinquagesima } Sundays
Ash-Wednesday
The Sundays in Lent
All the days of Holy Week
Easter-day; and the seven following days
Rogation Sunday
The Ascension Day; and the Sunday after Ascension Day
Whitsunday; and the six following days
Trinity Sunday

If any other *Holy-day* fall on any day noted in the preceding Table, the observance of such *Holy-day* may be transferred to the first convenient open day.

TABLE II

The following *Holy-days* have precedence of days not noted in Table I:

St. Stephen, Deacon and Martyr
St. John, Apostle and Evangelist
The Holy Innocents
The Circumcision of CHRIST
The Conversion of St. Paul
The Purification of St. Mary the Virgin
St. John Baptist
All Feasts of Apostles or Evangelists
The Transfiguration of CHRIST
St. Michael and All Angels
All Saints

On these *Holy-days* the Collect, Epistle, and Gospel for the Feast should be used; but on Sundays the Collect for the Feast shall be followed by the Collect for the Sunday.

(10) Prefix to each of the five Principal Parts into which the Public Services contained in the Prayer Book are divided, a separate Title-page as follows:

a. Immediately to precede the ORDER FOR MORNING PRAYER:

MORNING AND EVENING PRAYER

together with

PRAYERS AND THANKSGIVINGS
THE LITANY

b. Immediately to follow THE LITANY:

THE HOLY COMMUNION

together with

THE COLLECTS, EPISTLES, AND GOSPELS

c. Immediately to follow THE COLLECTS, EPISTLES, AND GOSPELS:

HOLY BAPTISM AND OTHER RITES OF THE CHURCH

THE MINISTRATION OF BAPTISM
THE OFFICES OF INSTRUCTION
THE ORDER OF CONFIRMATION
THE SOLEMNIZATION OF MATRIMONY
THE CHURCHING OF WOMEN
THE VISITATION OF THE SICK
THE COMMUNION OF THE SICK
THE BURIAL OF THE DEAD

together with

A PENITENTIAL OFFICE

d. Immediately to follow the Penitential Office:

THE PSALTER

e. Immediately to follow the PSALTER:

THE ORDINAL

being

THE FORM OF MAKING, ORDAINING, AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS

together with

THE FORM OF CONSECRATION OF A CHURCH
AN OFFICE OF INSTITUTION OF MINISTERS

(11) Remove *A Catechism* from the Prayer Book, and print it immediately before the *Articles of Religion*, with a separate Title-page.

(12) *a.* Remove the FORMS OF PRAYER TO BE USED IN FAMILIES from the Prayer Book, and print them after the *Articles of Religion*, prefixing a separate Title as follows:

FORMS OF PRAYER TO BE USED IN FAMILIES, WITH ADDITIONAL PRAYERS.

b. After the rubric at the end of Evening Family Prayer, page 327, add the Title, PRAYERS, and the Prayers set forth under that Title, in this Report.

(13) Omit from the Book of Common Prayer the following Offices:

a. Forms of Prayer to be used at Sea, pages 305–312.

b. A Form of Prayer for the Visitation of Prisoners, pages 312–318.

c. A Form of Prayer and Thanksgiving to Almighty God, pages 319–322.

(14) Correct the Table of Contents at the beginning of the Prayer Book so as to read as follows:

Table of Contents

1. The Ratification of the Book of Common Prayer.
2. The Preface.
3. Concerning the Service of the Church, with the Order how the Psalter and the rest of the Holy Scripture is appointed to be read.
4. Tables of Proper Lessons of Holy Scripture.
5. The Calendar.
6. Tables of the Church Year.
7. Tables and Rules for the Movable and Immovable Feasts, together with the Days of Fasting and Abstinence throughout the Year.

8. Rules of the Precedence of Holy-days.
9. Tables for finding the Holy-days.

10. The Order for Daily Morning Prayer.
11. The Order for Daily Evening Prayer.
12. Prayers and Thanksgivings.
13. The Litany.

14. The Divine Liturgy, being the Order for the Celebration of the Lord's Supper or Holy Eucharist, commonly called The Holy Communion.
15. The Collects, Epistles, and Gospels to be used throughout the Year.

16. The Ministration of Baptism.
17. The Offices of Instruction.
18. The Order of Confirmation.
19. The Form of Solemnization of Matrimony.
20. The Churching of Women.
21. The Order for the Visitation of the Sick.
22. The Communion of the Sick.
23. The Order for the Burial of the Dead.
24. A Penitential Office for Ash-Wednesday.

25. The Psalter, or Psalms of David.

The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests and Deacons.

The Form of Consecration of a Church or Chapel.
An Office of Institution of Ministers into Parishes or Churches.

A Catechism.
Articles of Religion.
Forms of Prayer to be used in Families.
Offices.

(15) Make the following changes in the printing of the Lord's Prayer wherever it occurs in the Prayer Book:—

a. Strike out comma after "earth" (line 3).
b. Insert comma after "done" (line 2).
c. Print the *o* in "on" before "earth" with a capital (line 3).
d. Print the *a* in "As" after "earth" with a small letter (line 3).
e. Substitute a comma for semicolon after "temptation" (line 6).
f. Substitute a period for colon after "evil" (line 6).

II. MORNING PRAYER

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for Daily Morning Prayer, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Add at the end of the third rubric preceding Morning Prayer the following:—

And Note *that when the* Confession *and* Absolution *are omitted, the Minister may after the* Sentence *pass to the* Versicles, "O Lord, open thou our lips" etc.; *in which case the* Lord's Prayer *shall be said with the other prayers, immediately after* "The Lord be with you, etc." *and before the* Versicles *and* Responses *which follow.*

(2) After the rubric before the *Venite* add the following:—

¶ *On the days hereafter named, before this Anthem and after the* Gloria Patri, *may be sung or said the Invitatory as follows:—*

On the Sundays in Advent.—Our King and

Saviour draweth nigh: O come, let us adore him.

On Christmas Day and until the Epiphany.—Alleluia. Unto us a child is born: O come, let us adore him.

On the Epiphany and seven days after, and on the Feast of the Transfiguration.—The Lord hath manifested forth his glory: O come, let us adore him.

On Monday in Easter Week, and until Ascension Day.—Alleluia. The Lord is risen indeed: O come, let us adore him. Alleluia.

On Ascension Day and until Whitsunday.—Alleluia. Christ the Lord ascendeth into heaven: O come, let us adore him. Alleluia.

On Whitsunday and six days after.—Alleluia. The Spirit of the Lord filleth the world: O come, let us adore him. Alleluia.

On Trinity Sunday.—Father, Son, and Holy Ghost, one God: O come, let us adore him.

On the Purification and the Annunciation.—The Word was made flesh: O come, let us adore him.

On other Festivals for which a proper Epistle and Gospel are ordered. The Lord is glorious in his saints: O come, let us adore him.

(3) Amend the rubric preceding the Te Deum as follows:—

a. Add at the end of the first sentence the

following words:—*or one or more of the portions thereof. And when the third portion is used alone, at the end there shall be sung or said the* GLORIA PATRI.

b. Substitute in the second part of the rubric for the words which follow the word *Minister*, the following:—*may here use any one of the Canticles appointed to follow either lesson of this Office, and then pass at once to the Communion Service*, so that the whole rubric shall read:—

¶ *Here shall be said or sung the following Hymn, or one or more of the portions thereof. And when the third portion is used alone, at the end there shall be sung or said the* GLORIA PATRI. *But* Note *that on any day when the Holy Communion is immediately to follow, the Minister may here use any one of the Canticles appointed to follow either lesson of this Office, and then pass at once to the Communion Service.*

(4) Transpose the rubric following the *Prayer for the President*, so as immediately to follow the *Collect for Grace*.

(5) Omit the first of the two *Prayers for the President*, and the rubric,
¶ *Or this*, which follows it.

III. EVENING PRAYER

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for Daily Evening Prayer, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Add at the end of the rubric preceding Evening Prayer the following:—

And Note *that when the* Confession *and* Absolution *are omitted, the Minister may after the* Sentence *pass to the* Versicles, "O Lord, open thou our lips" etc., *in which case the* Lord's Prayer *shall be said with the other prayers, immediately after* "The Lord be with you, etc." *and before the* Versicles *and* Responses *which follow.*

(2) Amend the second Absolution, by changing "God" to "Lord" in the first line, placing "his" before "Holy Spirit" in the last line, and omitting the words "through Jesus Christ our Lord," so that it shall read:—

THE Almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

(3) Substitute for the Versicles and Responses on page 26 the following, viz.:—

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

V. Turn thee again, O Lord of hosts,

R. Show the light of thy countenance and we shall be whole.

V. With thee is the well of life,

R. And in thy light shall we see light.

V. Establish thou the peace of the Church;

R. Stablish it, O Lord, in righteousness and love.

V. We wait for thy loving kindness, O Lord,

R. In the midst of thy temple.

V. O thou that hearest prayer,

R. Unto thee shall all flesh come.

(4) Amend the Prayer for the President, on page 27, by omitting in line 11 the words "in thee and for thee."

IV. PRAYERS AND THANKSGIVINGS

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in Prayers and Thanksgivings, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

Insert the following Prayers under the general title PRAYERS AND THANKSGIVINGS, pages 37 ff., viz.:

(1) (To follow *A Prayer for Congress.*)

For a State Legislature.

O GOD, the fountain of wisdom, whose statutes are good and gracious and whose law is the truth; We beseech thee so to guide and bless the Legislature of this State, that they ordain for our governance only such things as please thee, to the glory of thy Name and the welfare of the people; through Jesus Christ, thy Son, our Lord. *Amen.*

(2) And (To follow the Prayer, *For Courts of Justice.*)

For Our Country.

ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to thy law we may show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

(3) And (To follow the Prayers, *For those who are to be admitted into Holy Orders.*)

For the Increase of the Ministry.

O ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the

hearts of many to dedicate themselves to the sacred ministry of thy Church; through the same thy Son Jesus Christ our Lord. *Amen.*

(4) And (To follow the Prayer, *For Meetings of Convention.*)

For the Church.

O GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for it, Jesus Christ, thy Son, our Lord. *Amen.*

(5) Amend the Prayer, *For Missions*, so that it shall read as follows:

O GOD, who didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy spirit upon all flesh, and hasten thy kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*

(6) Insert the following immediately after the Prayer, *For Missions*.

¶ *Or this*.

ALMIGHTY God, whose compassions fail not, and whose lovingkindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants that with lively faith we may labour abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. *Amen*.

(7) Substitute for the Prayer for *Memorial Days*, the following:—

Memorial Days.

ALMIGHTY God, our heavenly Father, in whose hands are the living and the dead; We give thee thanks for all those thy servants who have given their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. *Amen*.

thee for succour. Deliver us, we beseech thee, from our peril; give strength and skill to all those who minister to the sick, and prosper the means which shall be made use of for their cure; and grant that, perceiving how frail and uncertain our life is, we may apply our hearts unto that heavenly wisdom which leadeth to eternal life; through Jesus Christ our Lord. *Amen.*

(13) In the Prayer for a Sick Person, page 42 of the Prayer Book, make the opening as follows:

O FATHER of mercies and God of all comfort, our only help in time of need; We humbly beseech thee to behold, visit and relieve thy sick *servant* (*N* . . .). Look upon *him*, etc.; and strike out the words at the end, *or else give him grace so to take thy visitation that after this painful life ended*, and insert in place of them the words *and grant that finally*, so that it shall read:—

O FATHER of mercies and God of all comfort, our only help in time of need; We humbly beseech thee to behold, visit and relieve thy sick *servant* (*N* . . .). Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under his affliction; and,

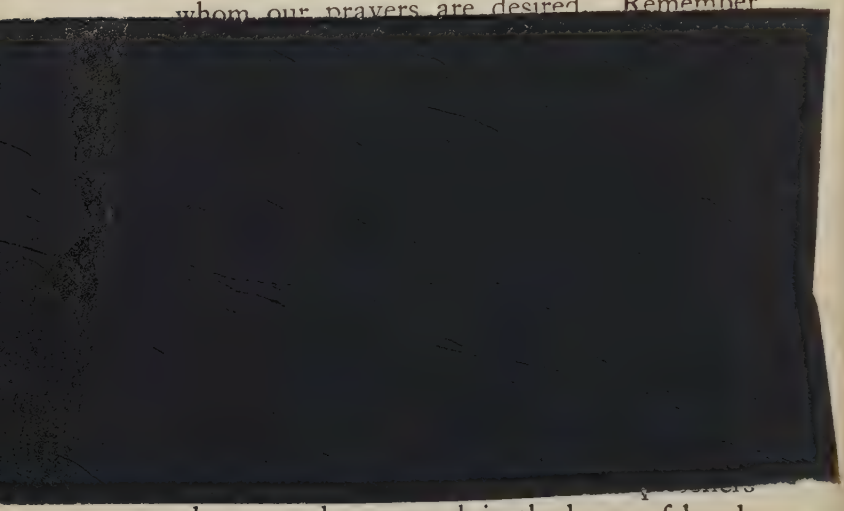
in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory; and grant that finally *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

(14) Substitute for the Prayer, *For a Sick Child*

(15) Transfer the Prayer, *For a Person under Affliction*, from its present position to a position immediately following the Prayer, *For a Sick Child;* and amend the same by omitting the clause, "In thy wisdom . . . distress upon *him*," and the clause, "sanctify thy fatherly correction to *him*," and also the words after patience "under . . . will," so that it shall read:—

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy *servant* for whom our prayers are desired. Remember



who are under reproach in the house of bondage (*especially those who are condemned to die*). Give them a right understanding of themselves, and of thy promises; that, trusting wholly in thy mercy, they may not place their confidence anywhere but in thee. Relieve the distressed, protect the innocent, awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and

good out of evil, grant to these thy servants, that by the power of thy Holy Spirit their souls may be set free from the chains of sin, and they may be brought to newness of life; through Jesus Christ our Lord. *Amen.*

(17) For the Thanksgiving *For Rain*, page 45 of the Prayer Book, substitute the following:

For Rain.

O GOD our heavenly Father, by whose gracious providence the former and the latter rain descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee to send us rain to our great comfort and to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

V. THE LITANY

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Litany, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Print in capital letters the first word of each section of the Litany.

(2) Substitute for the rubric on page 30 the rubic following:
¶*To be used after the Third Collect at Morning or Evening Prayer; or before the Holy Communion; or separately.*

(3) Substitute for the four opening invocations of the LITANY, the following:
O God the Father, Creator of heaven and earth;
Have mercy upon us.
O God the Son, Redeemer of the world;
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful;
Have mercy upon us.
O holy, blessed, and glorious Trinity, one God;
Have mercy upon us.

(4) In the second suffrage, page 31, insert after "tempest" the words "from earthquake, fire and flood."

(5) Insert before the suffrage for Rulers and Magistrates a new suffrage, viz.:
That it may please thee so to rule the heart of thy servant, THE PRESIDENT OF THE UNITED STATES, that he may above all things seek thy honour and glory;
We beseech thee to hear us, good Lord.

(6) In the suffrage beginning at bottom of page 32 of Prayer Book, omit the words "the perils of."

(7) Transfer the rubric on page 33 to a place immediately after the *Lord's Prayer* on page 34.

(8) Insert response *Amen* after prayer, "O God, Merciful Father," page 34.

(9) Insert *Minister and People* before antiphon, "O Lord, arise," etc., in both places, pages 34 and 35, and *Minister* before Lesson, "O God, we have heard," etc.

(10) Omit the *General Thanksgiving*, the *Prayer of* St. Chrysostom, and 2 *Cor.* xiii. 14, and insert after prayer, "We humbly beseech thee," a rubric as follows:

¶*The Minister may end the* LITANY *here, or at his discretion add other Prayers from this Book.*

VI. THE ORDER FOR THE HOLY COMMUNION

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for the Administration of the Lord's Supper; and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Change the title to read as follows:

THE DIVINE LITURGY,

being

THE ORDER FOR

THE LORD'S SUPPER, OR HOLY EUCHARIST,

commonly called

THE HOLY COMMUNION

(2) Transfer the first and second rubrics, page 221, to follow the rubric, ¶*And if any of the consecrated Bread and Wine remain, etc.*, at the end of the Office.

(3) Make the third rubric, page 221, to be the first rubric, and change the same so that it shall read as follows:

¶*At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing humbly before the Holy Table, shall say the* Lord's Prayer *and the* Collect *following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.*

(4) Amend the rubric after the Collect so as to read as follows:

¶*Then may the Priest, turning to the People, rehearse distinctly* The Ten Commandments; *and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

And Note, *that in rehearsing the Ten Commandments, the Priest may omit that part of the Commandment which is inset.*

(5) Omit the second rubric on page 222.

(6) Make the Ten Commandments to read as follows:

GOD spake these words, and said:

I am the Lord thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain;

for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh

day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother;

that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

(7) Amend the first rubric on page 224 so as to read as follows:

¶*Then may the Priest say,*

(8) Immediately after the first rubric on page 224, in the sentence "Hear also what our Lord Jesus Christ saith," omit the word "also."

(9) Insert in the *Summary of the Law*, after the word "mind," the words "and with all thy strength," so that it shall read:

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

(10) Insert the versicle and response

The Lord be with you.
And with thy spirit.
Let us pray.

after the three-fold *Kyrie* on page 224, omitting the third rubric on that page together with the Collect following it.

(11) For the fourth rubric, page 224, substitute the following:

¶*Then shall the Priest say the* COLLECT OF THE DAY. *And after the Collect the Minister appointed shall read the* EPISTLE, *first saying,* The Epistle is written in the — Chapter of ——, beginning at the — Verse. *The Epistle ended, he shall say,* Here endeth the Epistle.

¶*Here may be sung a Hymn or an Anthem.*

¶*Then, all the People standing, the Minister appointed shall read the* GOSPEL, *first saying,* The Holy Gospel is written in the — Chapter of ——, beginning at the — Verse.

¶*Here shall be said,*

Glory be to thee, O Lord.

¶*And after the Gospel may be said:*

Praise be to thee, O Christ.

(12) Amend the rubric before the *Creed* so as to read as follows:

¶*Then shall be said the* Creed *commonly called the* Nicene, *or else the* Apostles' Creed; *but the* Creed *may be omitted, if it hath been said immediately before in Morning Prayer;* Provided, *That the* Nicene Creed *shall be said at least once on Sundays and Holy-days.*

(13) Amend the rubric following the *Creed* so as to read as follows:

¶*Then shall be declared unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.*

(14) For the second rubric after the *Creed* substitute the following rubrics:

¶*Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.*

¶*Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these* Sentences *following, as he thinketh most convenient.*

(15) For the Offertory *Sentences* substitute the following:

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

While we have time, let us do good unto all

men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. *St. John* iv. 35, 36.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.

(16) For the three rubrics following the *Offertory Sentences* substitute these:

¶*And* Note, *That these Sentences may be used on any other occasion of Public Worship when the offerings of the People are to be received.*

¶*The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall re-*

ceive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶*And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.*

¶*And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.*

¶*Here may the Priest ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.*

(17) Amend the *Prayer for Christ's Church Militant*, by removing from the square brackets all but the words "alms and," by the omission of the side rubric, and by breaking the prayer into paragraphs, so that it shall read as follows:

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [*alms and*] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal

Church with the Spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we

may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

(18) Insert immediately after the *Prayer for Christ's Church Militant* as follows:

¶*The Priest may omit the sentence in the last preceding Prayer beginning*, "And we also bless thy holy Name," *and in that case he shall here say:*

Let us praise the Lord for all his Saints.

WE praise and magnify thy holy name, O Lord, for the grace and virtue declared in thy saints from the beginning of the world, in the Blessed Virgin Mary, and in the holy patriarchs, prophets, apostles and martyrs, and in all other thy righteous servants known to us or unknown; and we beseech thee that following their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son, Jesus Christ, our Lord. *Amen.*

Let us pray for the faithful departed.

REMEMBER, O Lord, all thy servants who have gone before us with the sign of faith; be merciful unto them, and to all who rest in Christ, and grant them peace and

joy; and may the light of thy presence shine upon them; through the same Jesus Christ our Lord. *Amen.*

(19) Omit the *Exhortation*, page 229, with its rubric (*see the end of the Office*).

(20) Amend the second rubric on page 231 so as to read as follows:

¶*Then shall the Priest stand up, and turning to the People, say,*

(21) Amend the last of the *Comfortable Words* so as to read as follows:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins; and not for ours only, but also for the whole world. 1 *St. John* ii. 1, 2.

(22) After the rubric following the Comfortable Words insert:

Priest. The Lord be with you.
Answer. And with thy spirit.

(23) Amend the second rubric on page 232 by substituting the word "*Holy*" for the word "*Lord's.*"

(24) Amend the *Common Preface*, page 232 by the omission of the asterisk, brackets and side rubric.

(25) After the *Sanctus*, page 232, insert the following:

¶*Then may be said or sung:*

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

(26) After the *Proper Preface for Christmas Day* insert the following:

Upon The Epiphany, *and seven days after.*

THROUGH Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light. Therefore with Angels, *etc.*

(27) After the *Proper Preface for the Epiphany* insert the following: *Upon the Purification, Annunciation, and Transfiguration, and seven days after.*

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son, Jesus Christ our Lord. Therefore with Angels, *etc.*

(28) Amend the *Proper Preface for Whitsunday* so as to read as follows:

Upon the Feast of Whitsunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

(29) Amend the *Proper Preface for Trinity Sunday* so as to read as follows:

Upon the Feast of Trinity *only.*

WHO, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

(30) Omit the alternative *Proper Preface for Trinity Sunday* with the rubric preceding it.

(31) Add a new *Proper Preface for All Saints' Day*, as follows:

Upon All Saints' Day, *and seven days after.*

WHO, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them may receive the crown of glory that fadeth not away. Therefore with Angels, *etc.*

(32) Transfer the *Prayer of Humble Access* with the rubric preceding it, page 234, to a place immediately after the *Comfortable Words*.

(33) In printing the *Prayer of Consecration*, begin new paragraphs with the words "For" and "Likewise," on page 235.

(34) In the final paragraph of the *Prayer of Consecration*, page 236, in printing begin a new paragraph with the second sentence, "And here we offer."

(35) Omit the rubric immediately following the *Prayer of Consecration*, page 236, and insert in its place the following:

And now as our Saviour Christ hath taught us, let us say:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive

us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

(36) After the sentence for the delivery of the Cup, insert as follows:—

¶ *In the Communion time may be said the following, or some other Hymn or Hymns.*

O LAMB of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, grant us thy peace.

(37) Amend the fourth rubric on page 237, by substituting the word "*Priest*" for the word "*Minister.*"

(38) Omit the Lord's Prayer and the rubrics immediately preceding and following it after the Communion, page 237, and insert in this place the following, namely:

¶ *Then shall the Priest say,*

The Lord be with you.
Answer. And with thy spirit.
Priest. Let us pray.

(39) In the Prayer following the Lord's Prayer, page 238, lines 7, 8, substitute for the words "the most precious death and passion of thy dear Son," the words "his most precious death and passion."

(40) Amend the first rubric on page 238 so as to read as follows:

¶ *Then shall be said*, Gloria in excelsis, *all standing, or some proper Hymn.*

(41) In the text of *Gloria in excelsis*, second paragraph, omit the sentence: "Thou that takest away the sins of the world, have mercy upon us."

(42) In the rubric following *Gloria in excelsis*, insert after the first word *Then* the words *the people kneeling.*

(43) Omit the rubric on page 239, and transfer all the Collects appearing there and on page 240, to PRAYERS AND THANKSGIVINGS ON SEVERAL OCCASIONS.

(44) Insert the following rubric immediately after the *Blessing*, page 239.

¶ *In the absence of a Priest, a Deacon, standing at the place where Morning and Evening Prayer*

are said, may say all that is before appointed unto the end of the Gospel.

(45) In the first rubric, page 240 substitute for the word *shall* the word *may*.

(46) Transfer the *Exhortation*, with its rubric, on page 229, to a place immediately preceding the *Exhortation* and its rubric on page 240; and amend the first mentioned rubric so as to read as follows:

¶ *When the Priest giveth notice of the Holy Communion, which he shall do at least three times a year, i. e., on the Sundays next before the Feasts of the Nativity, Easter and Whitsunday, he shall say this* Exhortation.

(47) Amend rubric now standing third on page 240 so that it shall read *Or he may use this* Exhortation *following, or so much thereof as in his discretion he may think convenient.*

(48) Amend the rubric on page 242, by substituting the words "*he may use*" for the words "*he shall use.*"

VII. THE COLLECTS, EPISTLES, AND GOSPELS

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Collects, Epistles, and Gospels to be used throughout the year; and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) That the Collects, Epistles, and Gospels be rearranged in two groups, to follow the order of the Tables of the Church Year, except that Christmas Day and the Epiphany be placed in the first group, with the title only and date, on the page in the second group.

(2) That beginning with each season, there be printed as a heading the name of the season, and that a space or printer's symbol be placed between the seasons, to set them apart.

(3) That, in accordance with the foregoing, the opening of this Section, (page 52 of the Prayer Book) read as follows:—

THE
COLLECTS, EPISTLES, AND GOSPELS

To be used throughout the year.

¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*

THE FIRST BOOK

For the Seasons of the Church Year.

¶ *The Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.*

¶ *But* Note *that on days for which a proper Epistle and Gospel are not provided, and for which a Proper Preface is not appointed, the Priest, in his discretion, may use for the Epistle and Gospel readings selected from the Epistle or Gospel lessons for any day in the same week.*

(4) That before St. Andrew's Day (page 188 of the Prayer Book) there be similarly printed a heading as follows:—

THE SECOND BOOK

For the Holy Days of the Year.

(5) That the day and month of every immovable Feast be printed after the title and also at the top of the page.

(6) That in the titles of certain Holy Days or seasons the hyphens be omitted, and the second word of the title printed with a capital, as follows:—

Christmas Day	Easter Week
Ash Wednesday	The Ascension Day
Easter Even	Whitsun Week
Easter Day	Trinity Sunday

(7) That there be substituted for the titles of certain Saints' Days new titles, as follows:—

St. Andrew the Apostle *for* St. Andrew's Day
St. Stephen, Deacon and Martyr *for* St. Stephen's Day
St. John, Apostle and Evangelist *for* St. John the Evangelist's Day
The Holy Innocents *for* Innocents' Day
St. Matthias the Apostle *for* St. Matthias's Day
St. Mark the Evangelist *for* St. Mark's Day
St. Philip and St. James, Apostles *for* St. Philip and St. James's Day
St. John Baptist *for* St. John Baptist's Day
St. Peter the Apostle *for* St. Peter's Day
St. Matthew, Apostle and Evangelist *for* St. Matthew the Apostle

(8) That the rubric after the *Collect for the First Sunday in Advent*, page 52, be amended to read:

¶ *This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.*

(9) That in the *Epistle for the Third Sunday in Advent* the word "by" before "myself" (line 7) be changed to "against."

(10) That in the *Collect for the Fourth Sunday in Advent*, there be substituted for the words at the end, "the satisfaction of thy Son, our Lord," the words "Jesus Christ our Lord."

(11) That the following rubric be placed after the first *Collect for the Nativity*, page 58:

¶ *This Collect is to be said daily throughout the Octave, after the Collect for the day.*

(12) That the rubric after the *Collect for Saint Stephen's Day*, page 62, be omitted.

(13) That in the *Collect for Saint John the Evangelist's Day*, page 63, in the third line, the word "illumined" be substituted for the word "instructed," and that the sixth line read, "at length attain to life everlasting; through."

(14) That the following Collect be substituted for the *Collect for the Innocents' Day*, page 65:

O GOD, for the sake of whose holy Child Jesus the Children of Bethlehem suffered cruel death; Have mercy, we beseech thee, upon all those who innocently endure grief or pain, suffering wrongfully. In all their affliction incline thine ear to hear them, and send the angel of thy presence to console and save them; through him who did no sin, but bare our sins in his own body on the tree, thy Son, our Saviour, Jesus Christ. *Amen.*

(15) That the title "*The Sunday after Christmas-day*" be changed, pages 66 and 67, to "The First Sunday after Christmas Day."

(16) That for the *Epistle for the Circumcision of Christ*, page 68 of the Prayer Book, there be substituted, as follows:

The Epistle. Phil. ii. 9–13.

WHEREFORE God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.

(17) That the rubric, page 69 of the Prayer Book, be omitted.

(18) That a Collect, Epistle, and Gospel be provided for *The Second Sunday after Christmas Day*, as follows:

The Collect.

ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word;

Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah lxi. 1.

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

The Gospel. St. Matt. ii. 19.

WHEN Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of

his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

(19) That the following rubric be inserted after the *Collect for the Epiphany*, page 69:

¶ *This Collect is to be said daily throughout the Octave, after the Collect for the day.*

(20) That in the place of the Gospel for the Second Sunday after the Epiphany, page 74 of the Prayer Book, there be substituted as follows:—

The Gospel. St. Mark i. 1–11.

THE beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their

sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

(21) That the *Gospel for The Second Sunday after the Epiphany* be made the Gospel for the Third Sunday; that the *Gospel for the Third Sunday* be made the Gospel for the Fourth Sunday; and that the *Gospel for the Fourth Sunday* be omitted.

(22) That in the *Epistle for the Fourth Sunday after the Epiphany*, page 76, in the sixth line, for the word "damnation" there be substituted the word "condemnation."

(23) That the rubric after the *Collect for Ash*

Where the proper Psalms are appointed to be read as follows:

¶ This Collect is to be said every day after the Collect appointed for the day, until Palm Sunday.

[24] That the Epistle in the Book called the Epistle of Saint Paul to the Philippians, beginning, "Let this mind be in you," be appointed for the Epistle for the Fourth Sunday in Lent.

[25] That the title of the Fifth Sunday in Lent, page [illegible], read, The Fifth Sunday in Lent, commonly called Passion Sunday.

[26] That the title of the Sixth Sunday in Lent, page [illegible], read, The Sunday next before Easter, commonly called Palm Sunday.

[27] That the Collect for the Sunday next before Easter, page [illegible] of the Prayer Book, be amended as follows: from [illegible] becoming all men, [illegible] and obey [illegible]

"Mercifully grant that following the example of his great humility, we may be made partakers of his resurrection."

[28] That the following rubric be placed after the Collect for Palm Sunday, page [illegible]:

¶ This Collect is to be said every day after the Collect appointed for the day, until Good Friday.

(29) That the following Collects be inserted in the proper places for the days of *Holy Week:*

Monday before Easter

The Collect.

ALMIGHTY God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same Jesus Christ our Lord. *Amen.*

Tuesday before Easter

The Collect.

O LORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Jesus Christ our Lord. *Amen.*

Wednesday before Easter

The Collect.

ASSIST us mercifully with thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those

mighty acts whereby thou hast given unto us life and immortality; through Jesus Christ our Lord. *Amen.*

Thursday before Easter

The Collect.

O LORD Jesus Christ, who on this day didst institute the Blessed Sacrament of thy Body and Blood, for a continual remembrance of thy passion; Fill us with such devotion for these holy Mysteries, that we may evermore perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. *Amen.*

(30) That the *Epistle for the Thursday before* Easter, pages 114 and 115, begin with the words "I have received" and close with the words "till he come."

(31) That the third Collect for *Good Friday* be amended so as to read as follows:

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son.

Take from them all ignorance, hardness of heart, or contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

(32) That the rubric on page 125, Easter Day, providing certain Anthems in place of *Venite*, be amended to read as follows:

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, *etc., these Anthems shall be said on this Day and throughout the Octave.*

(33) That in the *Collect for Easter Day*, page 125 of the Prayer Book, the words *preventing us* be omitted.

(34) That the first *Epistle for Easter Day*, page 126, shall close with the words "with him in glory."

(35) That in the second *Collect for Easter Day*, line 2, the word *Cross* be printed with a small *c*.

(36) That there be substituted for the Collects for Monday and Tuesday in Easter-Week, respectively, the following:—

Monday in Easter Week.

The Collect.

O GOD, whose blessed Son did manifest himself to his disciples in the breaking of bread; Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. *Amen.*

Tuesday in Easter Week.

The Collect.

GRANT, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast, may thereby be found worthy to attain to everlasting joys; through Jesus Christ our Lord. *Amen.*

(37) That in the *Epistle for the First Sunday after Easter*, page 133 of the Prayer Book, the words of the sentence in lines 9 to 11, beginning, "For there are three, etc." be omitted, and that in the next sentence, the first word "And" be changed to "For," and the words "in earth" be omitted.

(38) That in the *Gospel for the Second Sunday after Easter* (last line), the word "fold" be changed to "flock."

(39) That the title of the *Fifth Sunday after Easter*, page 138, read, the Fifth Sunday after Easter, commonly called Rogation Sunday.

(40) That the title "*Sunday after Ascension Day*" be changed to "The Sunday after Ascension Day."

(41) That in the place of the *Gospel for Ascension Day*, page 141 of the Prayer Book, there be substituted the passage, Luke 24: 50–53, as follows:—

The Gospel. St. Luke xxiv. 50.

JESUS led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.

(42) That the title at the top of page 143 of the Prayer Book be changed to read "Pentecost, commonly called Whitsunday."

(43) That there be provided a second Collect, Epistle and Gospel for Whitsunday, with rubric, as follows:—

¶ If no any Curate the Holy Communion be desired to be used on Whitsunday, the Collect, Epistle, and Gospel may be used at the first Communion.

The Collect.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the inestimable gift of thy Holy Spirit, we may be purified and made apt to serve thee in pureness of living, through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

The Epistle. I Cor. xii. 4

NOW there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophesy; to another discerning of spirits; to another divers kinds of tongues; to another

the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

The Gospel. St. Luke xi. 9.

AND I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

(44) That there be substituted for the Collects for Monday and Tuesday in Whitsun Week respectively the following:

Monday in Whitsun Week.

The Collect.

SEND, we beseech thee, Almighty God, thy Holy Spirit into our hearts, that he may rule and direct us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who with thee and the same Holy Spirit liveth and reigneth one God world without end. *Amen.*

Tuesday in Whitsun Week.

The Collect.

GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. *Amen.*

(45) That in the Epistle for Trinity Sunday, the words "living creatures" be substituted for *beasts* in two places, and that after the words *first*, *second*, *third*, and *fourth*, the word *beast* be omitted.

(46) That in the Gospel for the Ninth Sunday after Trinity, in the seventh line from the

end the word "the" before "lord" be changed to "his," and in the third line from the end the word "of" be changed to "by means of."

(47) That in the Epistle for the Twenty-third Sunday after Trinity, page 184 of the Prayer Book, lines 10 to 12, there be substituted for the present reading, the following:—

"Who shall change the body of our humiliation that it may be conformed unto the body of his glory." Also that in line 8, for the word "conversation" there be substituted the word *citizenship*, and in line 13, for the word "subdue" there be substituted the word *subject.*

(48) That following the *Gospel for the Twenty-fourth Sunday after Trinity*, page 186, the following rubric be inserted:

¶ *If in any year there be twenty-six Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday. If there be twenty-seven, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-sixth, and the service for the Fifth Sunday after the Epiphany on the Twenty-fifth. If there be fewer than twenty-five Sundays, the overplus shall be omitted.*

(49) That the rubric on page 188 of the Prayer Book be omitted.

(50) That in place of the Epistle for *St. Thomas the Apostle*, page 190 of the Prayer Book, there be inserted the following:—Heb. 10:35–11:3.

The Epistle. Heb. x. 35.

CAST not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

(51) That in place of the Collect for *St. James the Apostle* (page 208) there be substituted the following, viz:—

BE thou, O Lord, the sanctifier and guardian of thy people, that following the example of thy holy apostle St. James, we may worthily confess thee in life and in death; through Jesus Christ our Lord. *Amen.*

(52) That the following Collect for *St. Luke the Evangelist*, be substituted for that now in Prayer Book:—

ALMIGHTY God, who didst inspire thy servant St. Luke, the Physician, to set forth in the Gospel the love and healing power of thy Son; Manifest in thy Church the same power and love, to the healing of our bodies and our souls; through the same Jesus Christ our Lord. *Amen.*

(53) That in place of the Epistle for *St. Simon and St. Jude, Apostles*, page 217 of the Prayer Book, there be inserted the present Epistle for *St. Thomas the Apostle*, as follows.

The Epistle. Eph. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all

the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

(54) That a Collect, Epistle, and Gospel be provided for *A Saint's Day*, as follows, to be placed after the Gospel for *All Saints' Day*.

A Saint's Day.

The Collect.

ALMIGHTY and everlasting God, who dost enkindle the flame of thy love in the hearts of the saints; Grant to our minds the same faith and power of love, that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord. *Amen.*

Or this.

O ALMIGHTY God, who hast called us to faith in thee and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy saints, and especially of thy servant Saint [———], may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who

is the author and finisher of our faith, thy Son, Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 1.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Gospel. St. Matt. xxv. 31.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave

me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

(55) That a Collect, Epistle, and Gospel be provided for the *Feast of the Dedication of a Church*, as follows, to be placed after the *Gospel for a Saint's Day*.

Feast of the Dedication of a Church.

The Collect.

O GOD, whom year by year we praise for the dedication of this church; Hear, we beseech thee, the prayers of thy people, and grant that whosoever shall worship before thee in this place, may obtain thy merciful aid and protection; through Jesus Christ our Lord. *Amen.*

The Epistle. I Peter ii. 1.

THEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The Gospel. St. Matt. xxi. 12.

JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never

read, Out of the mouth of babes and sucklings thou hast perfected praise?

(56) That a Collect, Epistle, and Gospel be provided for the *Ember-days*, as follows, to be placed after the Gospel for *Feast of the Dedication of a Church.*

Ember Days.

The Collect.

O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee to put it into the hearts of many to seek this ministry, whereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xiii. 44.

THE next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of ever-

lasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

The Gospel. St. Luke iv. 16.

JESUS came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

(57) That a Collect, Epistle, and Gospel be provided for the *Rogation Days*, as follows, to be placed after the Gospel for *Ember Days*.

Rogation Days.

The Collect.

ALMIGHTY God, Lord of heaven and earth; We beseech thee favorably to behold thy people who call upon thee, and to send thy blessing down from heaven to give us a fruitful season; that we, who are constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord, who liveth and reigneth, with thee and the Holy Ghost, one God world without end. *Amen.*

For the Epistle. Ezek. xxxiv. 25.

AND I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am

the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

The Gospel. St. Luke xi. 5.

JESUS said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many

as he needeth. And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

(58) That a Collect, Epistle, and Gospel be provided for *Independence Day*, July Fourth, as follows, to follow the Gospel for the *Rogation Days*.

Independence Day.

July Fourth

The Collect.

O ALMIGHTY Lord, grant, we beseech thee, to all the people of this land, the spirit of obedience to thy commandments; that, walking humbly in thy fear, we may, under thy mighty protection, possess our liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

For the Epistle. Deut. x. 17.

THE LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen.

The Gospel. St. Matt. v. 43.

JESUS said, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the

publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

(59) That the Collect, Epistle, and Gospel for *Thanksgiving Day*, with their proper headings, be here inserted to follow the Gospel for *Independence Day*.

(60) That a Collect, Epistle, and Gospel be provided as follows, for use in connection with the *Solemnization of Matrimony*, to follow the Gospel for *Thanksgiving Day*.

The Solemnization of Matrimony.

The Collect.

O ETERNAL God, we humbly beseech thee favourably to behold these thy servants now joined in wedlock according to thy holy ordinance; and grant that they, seeking first thy kingdom and righteousness, may obtain the manifold blessings of thy grace; through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. v. 20.

GIVE thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear or God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the

wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

The Gospel. St. Matt. xix. 4.

JESUS answered and said unto them, Have ye not read, that he which made them at the beginning made them male and

female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

(61) That a Collect, Epistle, and Gospel, as follows, be provided for use at the *Burial of the Dead*, to follow the Gospel for the *Solemnization of Matrimony*.

The Burial of the Dead.

The Collect.

O ETERNAL Lord God, who holdest all souls in life; Vouchsafe, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

For the Epistle. 2 Esdras ii. 34.

I SAY unto you, O ye nations, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the rewards of the

kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory: I call to witness my saviour openly. O receive that which is given you of the Lord, and be joyful, giving thanks unto him that hath called you to heavenly kingdoms. Arise up and stand, and behold the number of those that be sealed in the feast of the Lord; they that withdrew them from the shadow of the world have received glorious garments of the Lord. Look upon thy number, O Sion, and make up the reckoning of those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children, whom thou longedst for, is fulfilled; beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed. I saw upon the mount Sion a great multitude, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; whereat I marvelled greatly. So I asked the angel, and said, What are these, my Lord? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the

name of God: now are they crowned, and receive palms. Then said I unto the angel, What young man is he that setteth crowns upon them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world.

The Gospel. St. John vi. 37.

JESUS said unto his disciples, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

VIII. THE MINISTRATION OF HOLY BAPTISM

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following Offices be substituted for the three Offices now standing in the Book of Common Prayer (pages 244–265) and that the proposed change be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

The Ministration of
HOLY BAPTISM

¶ *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.*

¶ *And the Minister coming to the Font, which is then to be filled with pure water, shall say as follows, the people all standing.*

DEARLY beloved, forasmuch as our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* (or *Person*) that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a* living *member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Child* (or *this* thy *Servant*), that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Child* (or *this* thy *Servant*) may en-

joy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as followeth:*

Hear the words of the Gospel, written by St. *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Or this.

Hear the words of the Gospel, written by St. *John* in the third Chapter, at the first Verse:

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a

teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Or this.

Hear the words of the Gospel, written by St. *Matthew* in the twenty-eighth Chapter, at the eighteenth Verse.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

¶ *Then shall the Minister say:*

Forasmuch as this Child (or Person) is to be baptized in the Faith of the Church, let us declare that Faith in the words of the Apostles' Creed.

¶ *Then shall be said the Apostles' Creed,* I believe, etc.

¶ *Then shall the Minister likewise say:*

Whoso dwelleth under the defence of the Most High,

Answer: Shall abide under the shadow of the Almighty.

Minister: He shall give his angels charge over thee,

Answer: To keep thee in all thy ways.

Minister: For thou, Lord, art my hope,

Answer: Thou hast set thine house of defence very high.

Minister: Let us faithfully and devoutly give thanks unto our heavenly Father, and say,

Minister and People. ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, That thou vouchsafed to call us to the knowledge of thy grace, and

faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Child* (or *this* thy *Servant*), That *he* may be born again, And be made *an heir* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and forever. Amen.

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on this wise:*

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life.

Dost thou, therefore, in the name of *this Child*, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Minister. Having now, in the name of *this Child*, made these promises, will ye also on your part take heed that *he* learn the Creed, the Lord's Prayer, and the Ten Commandments and all other things which a Christian ought to know and believe to his soul's health?

Answer. I will, by God's help.

Minister. Will ye take heed that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he is* sufficiently instructed?

Answer. I will.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that like as Christ was raised up from the dead by the glory of the Father, even so *this Child* may walk in newness of life. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him. Amen.*

Grant that *he* may have power and strength

to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* (or *this* thy *servant)* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Or, the Minister shall take the Person to be baptized by the right hand and shall dip* him *in the Water or pour Water upon* him, *saying*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall say,*

WE receive this Child (or Person) into the congregation of Christ's flock; and do * sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* Here the Minister shall make a Cross upon the Child's (or Person's) forehead.

¶ *If it is desired that the sign of the Cross be omitted, although the Church knoweth no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that*

part of the above which followeth the Immersion, or the pouring on of Water.

¶ *Then shall the Minister say,*

The Lord be with you.
Answer: And with thy spirit.
Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Child* (or *this* thy *Servant*) with thy Holy Spirit, to receive *him* for thine own *Child*, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, may live unto righteousness, and being buried with Christ in his death, may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *The Minister may here add such prayers, taken out of this book, as he shall think fit.*

The Blessing.

THE Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God. *Amen.*

¶ *The Minister of every parish shall often admonish the people that they defer not the baptism of their children, and that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days. Nevertheless, (if necessity so require) Baptism may be administered upon any other day. And also he shall warn them that without like great cause and necessity they procure not their Children to be baptized at home in their houses.*

¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one*

Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.

¶ *When the foregoing Office is used for Adults, the address to the Godfathers and Godmothers shall be omitted, and the Persons to be baptized shall themselves make answer to the Questions, as follows:*

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be suffi-*

exactly instructed in the Principles of the Christian Religion: and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament.

¶ *And* Note *that at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.*

¶ *It is expedient that every Person, thus baptized, should be confirmed by the Bishop, as soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *When necessity requires it, in consideration of extreme sickness, or other great and reasonable cause, then the following form shall suffice:—*

The Child (*or* Person) *being named by some one who is present, the Minister shall pour Water upon him, saying these words:*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which shall be said the Lord's Prayer, *and the* Thanksgiving *from the Office, beginning,* We yield thee hearty thanks, etc.

¶ *If a child so baptized be afterward brought to the Church, these parts of the foregoing service*

[illegible]

IX. OFFICES OF INSTRUCTION

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following Offices of Instruction be substituted for the Catechism in the Book of Common Prayer, and that the Catechism which now appears upon pages 266 to 272, being removed from the Prayer Book proper, be inserted immediately before the Articles of Religion; and that the proposed change be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

Offices of Instruction

I

After the singing of a Hymn, shall be said by the Minister and Children together, all kneeling, the following Prayer, the Minister first pronouncing,

Minister. The Lord be with you.

Answer. And with thy Spirit.

Minister. Let us pray.

LORD of all power and might, who art the author and giver of all good things;

Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

Then, the Children being seated, the Minister shall ask them the Questions which follow, the Children reading or repeating the Answers as appointed:

Question.

WHAT is your Christian Name?

Answer. My Christian name is———.

Question. Who gave you this name?

Answer. My Sponsors gave me this name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then promise for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Do you not think that you are bound to do so?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he has called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Question. You said that your Sponsors promised and vowed that you should believe all the Articles of the Christian Faith. Recite the Articles of the Christian Faith as contained in the Apostles' Creed.

Then, all standing, shall be said the Apostles' Creed *by the Minister and the Children:*

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶*After which, the Minister, turning to the Children, shall ask the Question following, the Children responding.*

Question. What do you chiefly learn in these Articles of your Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

And these three Persons in One God, I praise and magnify, saying:—

Minister and Children. Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶*Here may be sung a Hymn, after which the Minister, turning to the Children, shall say:*

Question. You said that your Sponsors promised and vowed that you should keep God's holy will and commandments. Tell me how many Commandments there are.

Answer. There are Ten Commandments.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Then shall be said this prayer by the Minister and Children together, all kneeling:*

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister repeat the Ten Commandments, and after every Commandment the Children shall say the appointed Prayer. But* Note, *That where it is so ordered, the Children may repeat the Commandments, the Minister saying the Prayer. And* Note further, *That the part of the Commandment which is inset may be omitted.*

I. Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the

third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

III. Thou shalt not take the Name of the Lord thy God in vain;

for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

IV. Remember that thou keep holy the Sabbath-day;

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

V. Honour thy father and thy mother;

that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

VI. Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

VII. Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

VIII. Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

IX. Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

X. Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Minister:

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be

enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Children being seated, the Minister, turning to them, shall ask the Questions which follow, the Children reading or repeating the Answers.*

Question. What does our Lord Jesus Christ teach us about these Commandments?

Answer. Our Lord Jesus Christ teaches us that there are two great Commandments:—Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; this is the first and great Commandment. And the second is: Thou shalt love thy neighbour as thyself.

Question. What then, do you chiefly learn from these Commandments?

Answer. I learn two things from these Commandments: my duty towards God, and my duty towards my neighbour.

Question. What is your duty towards God?

Answer. My duty towards God is:

I. To believe in him, to fear him, And to love him with all my heart, with all my soul, with all my mind, and with all my strength;

II. To worship him, to give him thanks, To put my whole trust in him, to call upon him;

III. To honour his holy Name and his Word;

IV. And to serve him truly all the days of my life.

Question. What is your duty towards your neighbour?

Answer. My duty towards my neighbour is, To love him as myself, and to do to all men as I would they should do unto me:

V. To love, honour, and succour my father and mother; To honour and obey the civil authority; To submit myself to all my governors, teachers, spiritual pastors, and masters; And to order myself in that lowliness and reverence which becometh a servant of God;

VI. To hurt nobody by word or deed; To bear no malice nor hatred in my heart;

VII. To keep my body in temperance, soberness, and chastity;

VIII. To keep my hands from picking and stealing; To be true and just in all my dealings;

IX. And to keep my tongue from evil-speaking, lying, and slandering;

X. Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

¶ *Then shall be sung a Hymn, after which the Minister shall say as follows, the Children reading or repeating the response:*

Question. My good Child, know this; that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer. What is the prayer that our Lord taught us to pray?

Answer. The Lord's Prayer.

Minister. Let us pray.

¶ *Then shall be said by the Minister and Children together, all kneeling:*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

II

¶*After the singing of a Hymn, there shall be said the Sentence by the Minister and Children together, as follows:*

Come ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths.

Minister. Show thy servants thy work;

Children. And their children thy glory.

Minister. Let thy merciful kindness, O Lord, be upon us;

Children. As we do put our trust in thee.

Minister. Not unto us, O Lord, not unto us,

Children. But unto thy Name be the praise.

Minister. Lord, hear our prayer,

Children. And let our cry come unto thee.

Minister. The Lord be with you,

Children. And with thy spirit.

Minister. Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

Here may be sung a Hymn, after which, the Children being seated, the Minister shall ask them the Questions concerning the Church which follow, the Children responding.

Question. When were you made a member of the Church?

Answer. I was made a member of the Church when I was baptized.

Question. What is the Church?

Answer. The Church is the Body of which Jesus Christ is the Head, and all baptized people the members.

Question. How is the Church described in the Apostles' and Nicene Creeds?

Answer. The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

Question. What do we mean by these words?

Answer: We mean that the Church is One, because it is one Body under one Head; Holy because the Holy Spirit dwells in its members and sanctifies them; Catholic, because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and Apostolic, because it continues steadfastly in the Apostles' teaching and fellowship.

Question. What is your bounden duty as a member of the Church?

Answer. My bounden duty is to go to church and to worship God every Sunday; to

follow the example of our Saviour, Jesus Christ; and to work and pray for the spread of his Kingdom.

Question. How can you be helped to fulfil these duties?

Answer. By coming to Confirmation, wherein I declare my loyalty to Christ and his service, and receive the strengthening of the Holy Spirit.

Question. What sacrament does our Lord provide for the constant strengthening and refreshing of your soul?

Answer. He provides the Sacrament of the Lord's Supper, or Holy Communion, which it is my duty to receive.

¶*After another Hymn, the Minister shall proceed with the Questions on the Sacraments as follows:*

Question. How many Sacraments has Christ ordained in his Church?

Answer. Christ has ordained two Sacraments only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What do you mean by this word Sacrament?

Answer. I mean by this word Sacrament an outward and visible sign of an inward and spiritual grace given unto us; ordained

by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a sacrament?

Answer. There are two parts in a sacrament: the outward and visible sign; the inward and spiritual grace.

Question. What is the outward and visible sign or form in Baptism?

Answer. The outward and visible sign or form in Baptism is Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace in Baptism?

Answer. The inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness.

Question. What is required of persons to be baptized?

Answer. Repentance and Faith.

Question. What is the outward part or sign of the Lord's Supper?

Answer. The outward part or sign of the Lord's Supper is, Bread and Wine, which the Lord has commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The inward part, or thing signi-

fied, is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What are the benefits whereof we are partakers in the Lord's Supper?

Answer. The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.

¶ *Here may be sung a Hymn, after which the Minister shall ask the Children the Questions*

concerning the Ministry which follow, the Children responding:

Question. What orders of Ministers are there in the Church?

Answer. Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

Question. What is the office of a Bishop?

Answer. The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation.

Question. What is the office of a Priest?

Answer. The office of a Priest is, to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution and Blessing in God's Name; and to minister to the people committed to his care.

Question. What is the office of a Deacon?

Answer. The office of a Deacon is, to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop.

Minister. The Lord be with you,

Children. And with thy spirit.

Minister. Let us pray.

GRANT, O Lord, that they who shall renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy

Spirit, that they may grow in grace unto their life's end; through Jesus Christ, our Lord. *Amen.*

GRANT, O Father, that when we receive the blessed Sacrament of the Body and Blood of Christ, coming to those holy mysteries in faith, and love, and true repentance, we may be filled with thy grace and heavenly benediction, and receive remission of our sins; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *The Minister of every Parish shall diligently, upon Sundays and Holy-days, or on some other convenient occasions, openly in the Church, instruct or examine the Children of his Parish.*

¶ *And all Fathers, Mothers, Masters, and Mistresses shall cause their Children, Servants, and Apprentices to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the matter contained in these Offices, they shall be brought to the Bishop, to be confirmed by him.*

X. THE ORDER OF CONFIRMATION

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order of Confirmation, or Laying on of Hands upon those who are Baptized, and Come to Years of Discretion, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Amend the first rubric, page 273, so as to read as follows:

> ¶ *Upon the day appointed, all that are to be confirmed shall stand in order before the Bishop sitting in his chair near to the Holy Table, the people all standing until the Lord's Prayer; and the Minister shall say,*
>
> Reverend Father in God, I present unto you these persons to receive the Laying on of Hands.

(2) Omit from the Office the *Preface*, now standing on page 273 of the Prayer Book.

(3) On page 274, strike out from and including "¶ *Then shall the Bishop say*, Do ye here," *etc.*, to and including "¶ *And every one shall audibly answer*, I do"; and insert in lieu thereof the following:

¶ *Then shall the Bishop say unto those who are to be confirmed,*

Bishop. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Bishop. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Bishop. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *The Bishop shall then confirm them on this wise.*

(4) In the prayer "*Defend, O Lord,*" etc., italicize the words *this* and *child* and omit the words in parentheses, *or this thy servant.*

(5) After the prayer, "*Defend, O Lord,*" page 275, insert a rubric, as follows:

¶ *Then, those who have received the Laying on of Hands standing up, the Bishop may exhort them in this wise:*

BELOVED, Forasmuch as in baptism ye put on Christ and were made living members of his Church, and in Confirmation have received the manifold gifts of the Holy Spirit, ye must walk answerably to your Christian calling. Our Lord, in the night in which he was betrayed, instituted the most comfortable Sacrament of his Body and Blood for the memorial of his death and for the strengthening and refreshing of our souls. If therefore ye would be his servants and do whatsoever he commandeth you, ye must not neglect this Sacrament, but must come to the Holy Communion with thankfulness, repentance, faith, and charity, that so ye may do his will and grow in grace unto your life's end.

(6) Transpose the third rubric on page 275 and place it below "Let us pray" and make it read as follows:—

¶ *Then shall the Bishop say* the Lord's Prayer, *the people kneeling and repeating it after him.*

(7) Strike out the fourth rubric on page 275 and insert

¶ *Then shall the Bishop say:*

(8) Add the following rubric to be the last rubric at the end of the Office.

¶ *After every Confirmation the Minister over his signature shall furnish to the Bishop a list of those who have been Confirmed.*

XI. MATRIMONY

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Form of Solemnization of Matrimony, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Transfer the first two rubrics, page 277, to the end of the Office.

(2) In the *Exhortation*, page 277, omit the following words:

a. "and in the face of this company," lines 2 and 3.

b. "in the time of man's innocency," lines 5 and 6.

c. "which holy estate," etc., line 8, through "all men," line 12.

(3) At the end of "I require," etc., make it read: "if any persons are joined together otherwise than in accordance with God's Word, their marriage is not such as the Church alloweth."

(4) Make the promises of the Man and of the Woman, page 278, identical in form, and in each case after the word "Matrimony" make the promise to read as follows:
"Wilt thou love *him*, comfort *him*, honour, and keep *him* in sickness and in health; and, forsaking all others, keep thee only unto *him*, so long as ye both shall live?"

(5) Amend the last rubric on page 278 by substituting the word "*may*" for the word "*shall.*"

(6) Insert after the words "Who giveth this Woman to be married to this Man?" a rubric as follows:

¶ *Here may be sung a Hymn or an Anthem.*

(7) Omit from the first rubric on page 279 the words "*receiving the Woman at her father's or friend's hands.*"

(8) Make the sentences of espousal, page 279, identical in form, so that in each case, after the word "health," it shall read: "to love, and to cherish, till death us do part," etc.

(9) Amend the sentence in regard to the ring, page 279, by omitting the words "and with all my worldly goods I thee endow."

(10) Add a rubric after the giving of the ring, as follows:—

¶ *And* Note *that before delivering the ring to the man, the Minister may say as follows:—*

Bless, O Lord, this ring, that she who wears it may abide in thy peace, and continue in thy favour, unto her life's end; through Jesus Christ our Lord. *Amen.*

(11) In place of what now stands between the giving of the ring and the Lord's Prayer, insert as follows:

Let us pray

¶ *Then shall the Minister and the people with him say the Lord's Prayer. But,* Note *that the Lord's Prayer may be omitted here if the Second Part of the Office is to be used.*

(12) After the Lord's Prayer, print this rubric.

¶ *Then shall the Minister add:*

(13) Omit in the prayer on page 280, after the word "that" in line 5, the words "as Isaac and Rebecca lived faithfully together, so," and substitute for the words so omitted the words "living faithfully together."

(14) Amend the last rubric on page 280 so as to read as follows:

¶ *The Man and Wife kneeling, the Minister shall add this Blessing:*

(15) Immediately after the Blessing, add as follows:

¶ *And this which follows may be added.*

¶ *The Priest standing at the Holy Table, there shall be said this Psalm.*

Deus misereatur. Psalm 67.

God be merciful unto us, and bless us: *etc.*

¶ *Or this.*

Beati omnes. Psalm 128.

Blessed are all they that fear the Lord: *etc.*

¶*The Psalm ended, and the Man and the Woman kneeling before the Holy Table, the Priest standing at the Table, and turning towards them, shall say such of the prayers following as he may select.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, Who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive those

who trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid.
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place.
Answer. And evermore defend them.
Minister. Be unto them a tower of strength.
Answer. From the face of their enemy.
Minister. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O GOD of our fathers, Almighty Lord, look mercifully upon these thy servants, and bless them; that obeying thy will, and continuing in safety under thy protection, they may abide in thy love so long as they both shall live; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, by whose gracious blessing all our joys are hallowed; Grant that these thy servants who have promised to love and cherish each other in the bond of matrimony, may always abide in thy love, and so advance in the knowledge of the truth that they may be devoted to

thee with their whole heart, and may please thee both in will and deed; through Jesus Christ our Lord. *Amen.*

O GOD, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

¶*Then shall the Priest say,*

THE Almighty and merciful Lord bless and sanctify you, and pour upon you the fulness of his grace; that ye may please him both in body and soul, and live together in holy love unto your life's end. *Amen.*

XII. THE CHURCHING OF WOMEN

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Form of The Churching of Women, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) That in the prayer at the end of the Office, line 6 (page 304 of the Prayer Book) the petition be amended, so that it will read:

"Grant, we beseech thee, most merciful Father, that she, through thy help, may faithfully live according to thy will in this life, and also may be," etc.

XIII. VISITATION OF THE SICK

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the Order for the Visitation of the Sick be amended to read as follows, and that the Order, as amended, be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

The Order for
The Visitation of the Sick

¶*The following service, or any part thereof, may be used at the discretion of the Minister.*

¶*When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's presence, shall say,*

Peace be to this house, and all that dwell in it.

After which he shall say the Antiphon following, and, according to his discretion, one of the Penitential Psalms (6, 32, 38, 51, 102, 130, 143).

Antiphon: Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers.

¶*Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant.
Answer. Who putteth *his* trust in thee.
Minister. Send *him* help from thy holy place.
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him.*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower.
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* in all danger, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

¶ *Then may the Minister say the Antiphon and Psalm following with the Collect, or such of the subsequent Psalms and Collects as he shall see fit.*

Antiphon: I did call upon the LORD with my voice; and he heard me out of his holy hill.

PSALM 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me: many are they that rise against me. Many one there be that say of my soul: There is no help for him in his God.

But thou, O LORD, art my defender: thou art my worship, and the lifter up of my head.

I did call upon the LORD with my voice: and he heard me out of his holy hill.

I laid me down and slept, and rose up again: for the LORD sustained me.

Salvation belongeth unto the LORD: and thy blessing is upon thy people.

HEAR us, almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Visit *him*, O Lord, as thou didst visit the Centurion's servant; and so restore him to *his* former health that *he* may give thanks unto thee in thy Church; through Jesus Christ our Lord. *Amen.*

Antiphon: I will go unto the altar of God, even unto the God of my joy and gladness.

Psalm 43. *Judica me Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For thou art the God of my strength; why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet give

him thanks, which is the help of my countenance, and my God.

SANCTIFY, we beeseech thee, O Lord, the sickness of this thy servant; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; and grant that *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

Antiphon: I have considered the days of old and the years that are past.

PSALM 77. *Voce mea ad Dominum.*

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the LORD: my sore ran, and ceased not in the night season; my soul refused comfort.

When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble that I cannot speak.

I have considered the days of old: and the years that are past.

I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirit.

Will the LORD absent himself for ever: and will he be no more intreated?

Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

And I said, It is mine own infirmity: but I will remember the years of the right hand of the Most Highest.

ASSIST us, we beseech thee, O Lord, in these our prayers, as we call upon thee on behalf of this thy servant; and bestow upon *him* the help of thy merciful consolation; through Jesus Christ our Lord. *Amen.*

Antiphon: Though I walk in the midst of trouble, yet shalt thou refresh me.

PSALM 138. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth: for thou hast magnified thy Name, and thy word, above all things.

When I called upon thee, thou heardest me: and enduedst my soul with much strength.

Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth

thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The LORD shall make good his loving-kindness toward me: yea, thy mercy, O LORD, endureth for ever; despise not then the works of thine own hands.

O GOD, by whose command the moments of our life run their course; Receive our prayers for this thy servant on whose behalf we implore thy mercy; that our heaviness because of *his* sickness be turned into joy over *his* recovery; through Jesus Christ our Lord. *Amen.*

Antiphon: The Lord saveth thy life from destruction and crowneth thee with mercy and loving-kindness.

PSALM 103. *Benedic, anima mea.*

PRAISE the LORD, O my soul: and all that is within me, praise his holy Name.

Praise the LORD, O my soul: and forget not all his benefits:

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts: ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion: praise thou the LORD, O my soul.

ACCEPT, we beseech thee, merciful Lord, the devout praise of thy humble servant, and grant him an abiding sense of thy loving-kindness; through Jesus Christ our Lord. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *The following Psalms are suitable and, at the discretion of the Minister, may be substituted for any of those given above:* 20, 27, 42, 91, 121, 146.

¶ *As occasion demands, the Minister shall address the sick person on the meaning and use of the time of sickness, and the opportunity it affords for spiritual profit.*

¶ *Here may the Minister inquire of the sick person as to whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*

¶ *Then shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any matter; after which confession, the Minister shall assure him of God's mercy and forgiveness.*

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *Here the Minister may use any part of the service of this Book, which, in his discretion,*

he shall think convenient to the occasion; and after that shall say,

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

Prayers which may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.

A Prayer for Recovery.

O GOD of heavenly powers, who, by the might of thy command, drivest away from men's bodies all sickness and all infirmity; Be present in thy goodness with this thy servant, that *his* weakness may be banished and *his* strength recalled; that *his* health being thereupon restored, *he* may bless thy holy Name; through Jesus Christ our Lord. *Amen.*

A Prayer for Healing.

O ALMIGHTY God, who art the giver of all health, and the aid of them that turn to thee for succour; We entreat thy strength and goodness in behalf of this thy servant, that *he* may be healed of *his* in-

firmities, to thine honour and glory; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Beginning of a Recovery.

O MOST mighty and merciful God, fulfil, we beseech thee, the work of healing which thou hast so graciously begun, and grant that thy servant, being restored to health, may live to show forth thy praise; through Jesus Christ our Lord. *Amen.*

A Prayer for a sick Person, when there appeareth but small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven; through the same thy Son, our Lord and Saviour. *Amen.*

A Prayer for the Despondent.

COMFORT, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that by the power of thy Holy Spirit *he* may be enabled to go upon *his* way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. *Amen.*

A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

O God the Father;

Have mercy upon the soul of thy servant.

O God the Son;

Have mercy upon the soul of thy servant.

O God the Holy Ghost;

Have mercy upon the soul of thy servant.

O Holy Trinity, One God;

Have mercy upon the soul of thy servant.

From all evil, from all sin, from all tribulation;

Good Lord, deliver him.

By thy holy Incarnation, by thy Cross and Passion, by thy precious Death and Burial;

Good Lord, deliver him.

By thy glorious Resurrection and Ascension, by the coming of the Holy Ghost;

Good Lord, deliver him.

We sinners do beseech thee to hear us, O Lord God; That it may please thee to deliver the soul of thy servant from the power of the evil one, and from everlasting death;

We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all *his* sins;

We beseech thee to hear us, good Lord.

That it may please thee to grant *him* a place of refreshment and everlasting blessedness;

We beseech thee to hear us, good Lord.

That it may please thee to give *him* joy and

gladness in thy kingdom, with thy saints in light;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe *him* the blessed vision of thy glorious beauty;

We beseech thee to hear us, good Lord.

O Lamb of God, who takest away the sins of the world;

Have mercy upon him.

O Lamb of God, who takest away the sins of the world;

Have mercy upon him.

O Lamb of God, who takest away the sins of the world;

Grant him *thy peace.*

Lord have mercy upon *him.*

Christ have mercy upon him.

Lord have mercy upon *him.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Let us pray.

O SOVEREIGN Lord, who desirest not the death of a sinner; We beseech thee to loose the spirit of this thy servant

from every bond and set *him* free from all evil, that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

An Absolution to be said by the Priest.

MAY the Almighty and merciful Lord grant thee pardon and remission of all thy sins, and the grace and comfort of the Holy Spirit; through Jesus Christ our Lord. *Amen.*

A Commendation.

DEPART, O Christian soul, out of this world, in the Name of God the Father Almighty who created thee, in the Name of Jesus Christ who redeemed thee, in the Name of the Holy Ghost who sanctifieth thee. May thy rest be this day in peace, and thy dwelling place in the Paradise of God.

A Commendatory Prayer when the Soul is Departed.

INTO thy hands, O merciful Saviour, we commend the soul of thy servant, now departed from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner

of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious estate of thy chosen saints in heaven. *Amen.*

A Commendatory Prayer for a sick Person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

Following the teaching and practice of our Lord and his Apostles, the Church from the beginning hath exercised the Ministry of

Healing, always with a prayer of faith, often accompanied with anointing with oil, or with the imposition of hands.

¶*When any sick person shall in humble faith desire this ministry, through anointing or laying on of hands, the Minister may use such portion of the foregoing Office as he shall think fit, and the following form:*

O BLESSED Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body, that being restored to soundness of health, he may offer thee praise and thanksgiving; Who livest, and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

I anoint thee with oil [*lay my hand upon thee*], in the Name of the Father, and of the Son, and of the Holy Ghost, beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored to thee. Amen.

XIV. THE COMMUNION OF THE SICK

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Communion of the Sick, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the second sentence of the first rubric on page 292 of the Prayer Book, omit the words in parentheses, "*which shall be two at the least.*"

(2) After the Gospel on page 293, insert the following:

¶*Or the following Collect, Epistle, and Gospel may be used.*

The Collect.

O LORD, Holy Father, by whose loving-kindness our souls and bodies are renewed; Mercifully look upon this thy servant, that, every cause of sickness being removed, *he* may be restored to soundness of health; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 13.

THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

The Gospel. St. John vi. 47.

JESUS said, Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(3) Amend the third rubric, page 293, so that it shall read as follows:

¶*When circumstances render it expedient to shorten the service, the following form shall*

suffice: The Confession and the Absolution; Lift up your hearts, *etc., through the* Sanctus; *The Prayer of Consecration, ending with these words,* partakers of his most blessed Body and Blood; *The Communion; The Lord's Prayer; The Blessing. And* Note *that for the Confession and Absolution the following may be used.*

The Confession.

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness, according to the multitude of thy mercies, do away our offences and cleanse us from our sins; for Jesus Christ's sake. Amen.

The Absolution.

THE Almighty and merciful Lord, grant you absolution and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of his Holy Spirit. *Amen.*

(4) In the fourth rubric, page 293, omit the words in the second and third lines, "or for lack of company to receive with him."

(5) Omit the last three rubrics on page 293.

XV. THE ORDER FOR THE BURIAL OF THE DEAD

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Order for the Burial of the Dead, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Transfer the first rubric on page 294 to the end of the Office, omitting from it the word "*ensuing*," and changing "*the*" to "*this*."

(2) In the second rubric, page 294, change the word "*Corpse*" to "*Body*"; and strike out the words "*or sing*," and the words "*at the entrance of the Churchyard.*"

(3) Omit the references to chapter and verse at the end of the opening Anthems.

(4) Insert after the first *Sentence*, page 294, the following:

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, that where I am there ye may be also. Let not your heart be troubled, neither let it be afraid.

(5) In the *Sentence* "I know that my redeemer liveth," page 294, omit the words "and though after my skin . . . shall I see God"; and at the end, substitute for the word *another*, the words *as a stranger*, so that it shall read:

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: whom I shall see for myself, and mine eyes shall behold, and not as a stranger."

(6) Amend the rubric before the *Selections from the Psalms*, page 294, so that it shall read as follows:

¶*After they are come into the Church, shall be said one or more of the following Selections taken from the Psalms. The* Gloria Patri *may be omitted except at the end of the whole portion or selection from the Psalter.*

(7) Prefix to the first *Selection*, page 294, the title, PSALM 39. *Dixi, Custodiam;* and to the second *Selection*, page 295, the title, PSALM 90. *Domine, refugium.*

(8) Strike out the *Gloria Patri* at the end of the first and second *Selections*.

(9) Insert the following selections from the Psalms.

PSALM 27. *Dominus illuminatio.*

THE LORD is my light and my salvation; whom then shall I fear: the LORD is the strength of my life; of whom then shall I be afraid?

One thing have I desired of the LORD, which I will require: even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head: above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness: I will sing and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee: have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: Thy face, LORD, will I seek.

O hide not thou thy face from me: nor cast thy servant away in displeasure.

Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted: but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure: be strong, and he shall confort thine heart; and put thou thy trust in the LORD.

PSALM 46. *Deus noster refugium.*

GOD is our hope and strength: a very present help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the Most Hightest.

God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: the God of Jacob is our refuge.

PSALM 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the LORD: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The LORD himself is thy keeper: the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The LORD shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in: from this time forth for evermore.

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O LORD: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

(10) Omit from the *Lesson* from 1 Cor. xv. vs. 29–34, and divide what remains into paragraphs as follows:

(a) vv. 20–28, to "that God may be all in all."

(b) 35–49, to "the image of the heavenly."

(c) 50, to the end.

(11) Insert an alternate lesson immediately after the lesson from 1 Cor. xv, page 298, as follows:

Or this.

Rom. viii. 14.

AS many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again

to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. We know that all things work together for good to them that love God, to them who are the called according to his purpose. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor

angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

(12) Immediately after the Lesson, page 298 of the Prayer Book, add a new section for the close of the Office in Church, as follows:

¶*Here the Order following may be used: or else at the discretion of the Minister a Hymn or Anthem may be sung, and the* Creed, *the* Lord's Prayer *and such fitting Prayers as are elsewhere provided in this Book may be added, ending with the Blessing.*

Benedictus.

BLESSED be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us.

Through the tender mercy of our God: whereby the dayspring from on high hath visited us;

To give light to them that sit in darkness,

and in the shadow of death: and to guide our feet into the way of peace.

¶*Then shall be said the* Apostles' Creed *by the Minister and people standing;*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶*And after that these prayers following, the Minister first pronouncing:*

The Lord be with you.
And with thy Spirit.

Let us pray.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. Enter not into judgment with thy servant, O Lord.

Answer. For in thy sight shall no man living be justified.

Minister. Call to remembrance, O Lord, thy tender mercies.

Answer. And thy loving-kindnesses which have been ever of old.

Minister. I believe verily to see the goodness of the Lord.

Answer. In the land of the living.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy

Ghost ever, one God, world without end. *Amen.*

¶*Other fitting prayers provided elsewhere in this Book may here be added.*

¶*Then the Minister shall add this* Blessing.

UNTO God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

(13) In the rubric "*When they come to the Grave*," page 298, substitute "*Body*" for "*Corpse*."

(14) After the Anthem "Man, that is born," page 298, insert the following rubric and Anthem:

¶*Or this.*

ALL that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead: will also quicken your mortal bodies by the spirit which dwelleth in you.

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Thou shalt show me the path of life; in

thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

(15) Strike out from the form of the *Committal*, page 299, the words from and including "Forasmuch" to and including "second coming," and insert in their place the following:

UNTO Almighty God we commend the soul of our *brother* departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ, at whose coming . . .

(16) After the first rubric on page 300, insert the following:

The Lord be with you.
Answer: And with thy spirit.
Let us pray.

(17) Amend the rubric after the *Lord's Prayer*, page 300, so as to read as follows:

¶*Then the Minister shall say one or more of the following Prayers, at his discretion.*

(18) After the rubric "*Then the Minister shall say*," page 300, insert the following *Prayer:*

O GOD, whose mercies cannot be numbered; Accept our prayers on behalf of

the soul of thy servant departed, and grant *him* an entrance into the land of light and joy in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

(19) Substitute for "*The grace of our Lord Jesus Christ,*" page 301, the following:

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

(20) After the title *Additional Prayers*, page 301, insert the following *Prayer:*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of

the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

(21) Immediately before the rubric "*Inasmuch,*" page 302, insert the following *Prayer:*

For the Blessing of a Grave.

O GOD, the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave in which we are about to lay the body of thy servant; through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

(22) In the *Sentence of Committal* for Burial at Sea, page 302, strike out the words from and including "We therefore commit" to and including "second coming," and insert in their place the following:

UNTO Almighty God we commend the soul of our deceased *brother*, and we commit *his* body to the deep; in sure and certain hope of the Resurrection unto eternal life, through Jesus Christ our Lord, at whose coming . . .

(23) That at the end of the foregoing Office there be added the following Order for the Burial of a Child to be headed

¶*The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say:*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

Jesus called them unto him and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.

¶*When they are come into the Church, shall be said the following Psalms; and at the end of each Psalm shall be said the* Gloria Patri;

PSALM 23. *Dominus regit me.*

THE LORD is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for

thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the LORD: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The LORD himself is thy keeper: the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The LORD shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in: from this time forth for evermore.

¶ *Then shall follow the* Lesson: *St. Matt.* xviii. 1.

AT the same time came the disciples unto Jesus, saying Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

¶ *Here may be sung a* Hymn *or an* Anthem; *then the Minister may say the following prayers, or such other fitting prayers as are elsewhere provided in this book, first pronouncing:*

The Lord be with you.
And with thy spirit.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. Blessed are the pure in heart.
Answer. For they shall see God.
Minister. Blessed be the name of the Lord.
Answer. Henceforth, world without end.
Minister. Lord, hear our prayer,
Answer. And let our cry come unto thee.

O MERCIFUL Father, whose face the angels of thy little ones do always behold in heaven; Grant us stedfastly to believe that this thy child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and merciful Father, who dost grant to children an abundant entrance into thy kingdom; Grant us grace so to conform our lives to their innocency and perfect faith, that at length, united with them, we may stand in thy presence in fulness of joy; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶*When they are come to the grave shall be said or sung:*

Jesus saith to his disciples, Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

¶*While the earth shall be cast upon the body, the Minister shall say:*

In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commit the body of this child to the ground. The Lord bless *him* and keep *him*, the Lord make his face to shine upon *him* and be gracious unto *him*, the Lord lift up his countenance upon *him*, and give *him* peace, both now and ever more.

¶*Then shall be said or sung:*

THEREFORE are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the

midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

¶*Then shall the Minister say:*

The Lord be with you.
Answer. And with thy spirit.

Let us pray.

O GOD, whose most dear Son did take little children into his arms and bless them; Give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of mercies and giver of all comfort, deal graciously, we pray thee, with all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

May Almighty God, the Father, the Son, and the Holy Ghost, bless you and keep you now and for evermore. *Amen.*

¶*Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole of the service appointed to be said at the Grave, the same is hereby allowed, for weighty cause.*

XVI. A PENITENTIAL OFFICE

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in A Penitential Office for Ash Wednesday, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Change the first rubric, page 48, by omitting the words "*at Morning Prayer,*" and by changing "*shall*" to "*may;*" also by adding at the end: "*or it may be used with Morning Prayer, or Evening Prayer, or as a separate Office.*"

(2) Omit, on page 49, the last two verses of Psalm 51.

(3) In the second prayer, page 50, omit the words "who are vile earth, and miserable sinners," and change "vileness" to "transgressions."

XVII. THE PSALTER

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in regard to the use and form of the Psalter, or Psalms of David, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In place of the three tables now provided in the Prayer Book, print in the appropriate place, in the prefatory matter at the beginning of the book, the following four tables; and on the page immediately preceding the Psalter itself, print only the Table of Proper Psalms, and the Table of Selections of Psalms.

Table of Proper Psalms for Seasons and Days.

Advent Sunday.
7, 8, 9, 36, 50, 57, 96, 97, 98.
Christmas Day.
2, 8, 19, 45, 85, 89 to v. 31, 110, 132, 144.
Circumcision.
40 to v. 17, 65, 90, 103, 105.
Epiphany.
19, 46, 47, 48, 67, 72, 87, 96, 97, 98, 117, 135.

Presentation.

20, 48, 84, 86, 87, 113, 134, 138.

Ash Wednesday.

6, 32, 38, 102, 130, 143.

Annunciation.

89 to v. 31, 113, 131, 132, 138.

Palm Sunday.

22, 23, 24, 97, 110, 130, 131.

Holy Week.

42 to v. 8, 43, 51, 71, 74, 94, 116, 120, 141, 142, or any of the Psalms for Ash Wednesday or Good Friday.

Good Friday.

22 to v. 20, 40 to v. 17, 54, 64, 69 to v. 23, 88.

Easter Even.

4, 16, 17, 27, 30, 31.

Easter Day.

2, 57, 111, 113, 114, 118.

Ascension Day.

8, 15, 21, 24, 47, 93, 99, 108 to v. 7, 110.

Whitsunday.

46, 48, 68, 104, 133, 145.

Trinity Sunday.

29, 33, 93, 97, 98, 148, 149, 150.

Transfiguration.

27, 61, 84, 93, 99, 133.

St. Michael and All Angels.

34, 91, 103, 148.

All Saints.

1, 15, 112, 121, 146, 149.

Note. The Psalms appointed for any of the above days may be used during the Octave.

Table of Psalms for Special Occasions.

Missions.

2, 46, 47, 67, 68, 72, 96, 97, 117, 126, 132, 138.

Social Service.

37, 43, 57, 72, 110, 112.

Christian Education.

25, 91, 119 *passim*, 143.

Church Unity.
67, 85, 122, 133.
National Festival.
46, 47, 48, 65, 66, 68, 78 to v. 12, 99, 100, 145, 148.
National Fast.
3, 12, 20, 44, 51, 56, 74, 79, 80, 102.
Thanksgiving Day and Harvest Festival.
65, 67, 103, 104, 107 to v. 10, 126, 144, 145, 147, 148, 150.
Dedication Festival.
24, 48, 84, 122, 132, 134.
Confirmation.
15, 16, 19, 43, 91.
Ember-days and Ordination.
15, 24, 26, 84, 132, 134.
Rogation-days.
65, 67, 104, 144.
Saints' Days.
1, 15, 19, 24, 34, 84, 91, 112, 149.
Consecration of a Church.
84, 122, 132.
Institution of Ministers.
122, 132, 133.

Table of Selections of Psalms.

I. *Godliness.*
1, 15, 91.
II. *Morning.*
3, 5, 63.
III. *Evening.*
4, 31 to v. 7, 91, 134.
IV. *Praise.*
19, 24, 103, 148, 149, 150.
V. *God's Goodness.*
23, 34, 65.
VI. *Prayer.*
26, 43, 141.
VII. *God's Mercy.*
32, 121, 130.
VIII. *Trust.*
37.
IX. *Penitence.*
6, 38, 42 to v. 8, 51, 102.
X. *The Kingdom.*
72, 96.
XI. *God's Deliverance.*
25, 46, 77, 86, 90.
XII. *Intercession.*
80, 81.
XIII. *Worship.*
84, 122, 134.
XIV. *God's Majesty.*
85, 93, 97.

XV. *Thanksgiving.*
30, 107, 115, 126, 147.

XVI. *Praise for Deliverance.*
118.

XVII. *Aspiration.*
123, 124, 125.

XVIII. *God's Providence.*
139, 145.

XIX. *The Word of God.*
119, v. 1–32, v. 105–144.

XX. *The Church of God.*
48, 133.

Table of Psalms for the Sundays of the Church Year.

Which may be used at the discretion of the Minister.

	Morning	*Evening*
First Sunday in Advent	50, 57	7, 9
Second Sunday in Advent	80, 82	25, 26
Third Sunday in Advent	52, 53	93, 94
Fourth Sunday in Advent	98, 99	101, 103
First Sunday after Christmas	2, 8	89 to v. 36
Second Sunday after Christmas	85, 87	90, 91
First Sunday after Epiphany	47, 48	66, 67
Second Sunday after Epiphany	96, 97	45, 46
Third Sunday after Epiphany	20, 21	27, 29
Fourth Sunday after Epiphany	75, 76	107
Fifth Sunday after Epiphany	63, 65	78
Sixth Sunday after Epiphany	146, 147	148, 149, 150
Septuagesima	8, 148	104
Sexagesima	33, 93	139
Quinquagesima	15, 16	111, 112
First Sunday in Lent	51, 54	119 (vs. 1–32)
Second Sunday in Lent	6, 38	119 (vs. 33–72)
Third Sunday in Lent	56, 86	119 (vs. 73–104)
Fourth Sunday in Lent	142, 143	119 (vs. 105–144)
Fifth Sunday in Lent	42, 43	119 (vs. 145–176)
Palm Sunday	130, 131	22, 23
Easter-Day	2, 57, 111	113, 114, 118
First Sunday after Easter	110, 111	2, 57
Second Sunday after Easter	21, 23	116, 117

	Morning	*Evening*
Third Sunday after Easter	120, 121, 122	123, 124, 125
Fourth Sunday after Easter	126, 127, 128	129, 130, 131
Fifth Sunday after Easter	146, 147	132, 133, 134
Sunday after Ascension	108, 110	46, 47
Whitsunday	48, 68	104, 145
Trinity Sunday	97, 98	148, 149, 150
First Sunday after Trinity	1, 5	2, 3, 4
Second Sunday after Trinity	12, 13	10, 11
Third Sunday after Trinity	16, 17	18
Fourth Sunday after Trinity	19, 20	24, 25
Fifth Sunday after Trinity	21, 23	26, 27
Sixth Sunday after Trinity	28, 29	30, 31
Seventh Sunday after Trinity	32, 36	33, 34
Eighth Sunday after Trinity	39, 41	37
Ninth Sunday after Trinity	46, 47	44, 45
Tenth Sunday after Trinity	61, 62	48, 49
Eleventh Sunday after Trinity	63, 64	54, 55
Twelfth Sunday after Trinity	76, 77	71, 72
Thirteenth Sunday after Trinity	81, 82	73
Fourteenth Sunday after Trinity	84, 85	74
Fifteenth Sunday after Trinity	96, 97	79, 80
Sixteenth Sunday after Trinity	98, 99	89
Seventeenth Sunday after Trinity	91, 92	105
Eighteenth Sunday after Trinity	111, 112	106
Nineteenth Sunday after Trinity	114, 115	107
Twentieth Sunday after Trinity	116, 117	118
Twenty-first Sunday after Trinity	120, 121, 122	133, 134, 135
Twenty-second Sunday after Trinity	123, 124, 125	136, 138
Twenty-third Sunday after Trinity	126, 127, 128,	140, 141
Twenty-fourth Sunday after Trinity	129, 130, 131	144, 145
Twenty-fifth Sunday after Trinity	75, 76	107
Twenty-sixth Sunday after Trinity	63, 65	78
Sunday next before Advent	146, 147	148, 149, 150

(2) In the case of the following Psalms, provide spaces between certain verses in such Psalms to facilitate the use of a part of the Psalm

instead of the whole Psalm at the discretion of the Minister.

Psalm 18 Between 6 and 7, 19 and 20, 34 and 35.
" 22 " 19 " 20.
" 31 " 6 " 7.
" 40 " 16 " 17.
" 42 " 7 " 8.
" 60 " 5 " 6.
" 69 " 22 " 23, 29 and 30.
" 78 " 12 " 13, 40 " 41.
" 89 " 30 " 31.
" 107 " 9 " 10, 16 and 17, 32 and 33 (in 33 change *Who* to *He*)
" 108 " 6 " 7.
" 109 " 4 " 5, 19 and 20.
" 137 " 6 " 7.
" 139 " 16 " 17.

(3) In place of the present breath mark or musical notation, the colon, substitute throughout the Psalter an asterisk in the middle of the line, and restore in that place the punctuation of the Psalter as it appeared in the Prayer Book before the adoption of the colon in 1892.

(4) Print at the top of the page throughout the Psalter, in addition to the day of the month, the Psalm number; that is, the number of the Psalm which begins on that page. Or, in case of two Psalms on a page, the number of the first occurring Psalm which begins or is contained on that page.

(5) Mark the five books of which the Psalter is composed by printing at the head of each

book, Book I, Book II, etc., and by leaving a space before the doxology which marks the end of each book.

NOTE, *The changes recommended in* (2), (3), *and* (4), *above are illustrated by the sample page hereto appended.*

(6) Amend the text of the Psalter in the particulars herewith submitted. (See Pamphlet containing Report of Psalter Text Committee.)

18 And hide not thy face from thy servant; for I am in trouble: * O haste thee, and hear me.

19 Draw nigh unto my soul, and save it; * O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: * mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness: * I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 Thy gave me gall to eat; * and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal; * and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not; * and ever bow thou down their backs.

25 Pour out thine indignation upon them, * and let thy wrathful displeasure take hold of them.

26 Let their habitation be void, * and no man to dwell in their tents.

27 For they persecute him whom thou

hast smitten; * and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another, * and not come into thy righteousness.

29 Let them be wiped out of the book of the living, * and not be written among the righteous.

30 As for me, when I am poor and in heaviness, * thy help, O God, shall lift me up.

31 I will praise the Name of God with a song, * and magnify it with thanksgiving.

XVIII. THE ORDINAL

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Ordinal, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the first rubric in the FORM FOR MAKING DEACONS, page 510, for ORDERING PRIESTS, page 514, and for CONSECRATING A BISHOP, page 523, omit the words "*after Morning Prayer is ended.*"

(2) In the second rubric, page 510, insert at the beginning "*The Sermon being ended.*"

(3) Amend the sixth rubric (page 510 of Prayer Book) by adding:—"*And* Note, *That after the suffrage* That it may please thee to illuminate all Bishops, etc., *shall be said the following suffrage:* That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and

the glory of thy holy Name; *And* Note further, *That in the discretion of the Bishop, instead of the General* Litany, *may be said the Special* Litany for Ordinations."

(4) In printing the ORDINAL, omit the *Litany* and the *Order for Holy Communion*, and in place of the *Litany* insert the special *Litany for Ordinations*.

(5) Adopt the following Form as the *Litany for Ordinations*, to take the place of what is now on pages 530-533 of the Prayer Book.

LITANY AND SUFFRAGES FOR ORDINATIONS

O God the Father,
Have mercy upon us.

O God the Son,
Have mercy upon us.

O God the Holy Ghost,
Have mercy upon us.

Holy Trinity, One God,
Have mercy upon us.

We beseech thee to hear us, good Lord; and that it may please thee to grant peace to the whole world, and to thy Church;

We beseech thee to hear us, good Lord.

That it may please thee to sanctify and bless thy holy Church throughout the world;

We beseech thee to hear us, good Lord.

That it may please thee to inspire all Bishops, Priests, and Deacons with love of thee and of thy truth;

We beseech thee to hear us, good Lord.

That it may please thee to endue all Ministers of thy Church with zeal and devotion to thy glory and the salvation of souls;

We beseech thee to hear us, good Lord.

(*At the Ordination of Deacons or of Priests.*)

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons (*or Priests*) and to pour thy grace upon them; that they may duly execute their office to the edifying of thy Church and to the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to guide by thy indwelling Spirit those whom thou dost call to the Ministry of thy Church, that they may go forward with courage and persevere unto the end;

We beseech thee to hear us, good Lord.

That it may please thee to increase the

number of the Ministers of thy Church, that the Gospel may be preached to all people;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the fulfilment of thy purpose that thy Church may be one;

We beseech thee to hear us, good Lord.

That it may please thee to grant that we, with all thy saints, may be partakers of thy everlasting kingdom;

We beseech thee to hear us, good Lord.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. Hearken unto our voice, O Lord, when we cry unto thee;
Answer. Have mercy upon us and hear us.
Minister. O Lord, arise, help us;
Answer. And deliver us for thy Name's sake.

Minister. Let thy Priests be clothed with righteousness;

Answer. And let thy saints sing with joyfulness.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Let us pray.

O GOD, who dost ever hallow and protect thy Church; Raise up therein, through thy spirit, good and faithful stewards of the mysteries of Christ, that by their ministry and example the Christian people may abide under thy protection and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

(6) Amend the second rubric on page 511 so as to read as follows:

¶*Then, the People being seated, the Bishop shall examine every one of those who are to be Ordered, in the presence of the People, after this manner following.*

(7) Change the first Question on page 512 of the Prayer Book to conform with the Question in the Ordination of Priests, as follows:

Are you persuaded that the Holy Scrip-

tures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ?

(8) Amend the first rubric on page 512 so as to read as follows:

¶*Then, the People standing, the Bishop, laying his hands severally upon the head of every one to be made Deacon, humbly kneeling before him, shall say,*

(9) In the third question on page 512, omit the words "to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation," and insert the word "that" before the words "they may be."

(10) Amend the rubric at the bottom of page 514 of the Prayer Book, by placing a period after the word Litany in line 3, and substituting in place of what there follows, this, viz:— "*And* Note, *That after the suffrage* That it may please thee to illuminate all Bishops, etc. *shall be said the following suffrage:*

That it may please thee to bless these thy servants, now to be admitted to the Order of Priests, and to pour thy grace upon them; that they may duly exercise their office, to the edifying of thy Church, and the glory of thy holy Name;

And Note further, *That in the discretion of the Bishop, instead of the General* Litany, *may be said the special* Litany for Ordinations."

(11) Amend the Collect on page 515 by striking out in the third line the word "the" before "Church" and inserting in the place of it the word "thy."

(12) Amend the rubric on page 516 so as to read as follows:

¶*Then, the People being seated, the Bishop shall say unto those who are to be ordained Priests as followeth.*

(13) After the first paragraph of the *Exhortation* on page 516, insert the following rubric:

¶*The Bishop in his discretion may omit the remainder of this Exhortation, except the last paragraph beginning* And now.

(14) On page 517, separate the last paragraph of the present *Exhortation* by a blank line from that which precedes, printing it as a separate *Exhortation* and beginning it with a large initial.

(15) Amend the third rubric on page 519 so as to read as follows:

¶*After which, the persons to be ordained Priests*

kneeling, and others standing, the Bishop shall sing or say, Veni, Creator Spiritus; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

(16) Substitute for the longer form of the *Veni Creator Spiritus*, pages 519–521 of the Prayer Book the following translation of the Hymn (New Hymnal, No. 375):

1. Come, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with thy grace and heavenly aid,
And fill the hearts which thou hast made.

2. To thee, the Comforter, we cry;
To thee, the Gift of God most high;
The Fount of life, the Fire of love,
The soul's Anointing from above.

3. The sevenfold gifts of grace are thine,
O Finger of the Hand Divine;
True promise of the Father thou,
Who dost the tongue with speech endow.

4. Thy light to every sense impart,
And shed thy love in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

5. Drive far away our ghostly foe,
And thine abiding peace bestow;
If thou be our preventing Guide,
No evil can our steps betide.

(17) On page 528, omit the rubric "*Or else the longer paraphrase of the same Hymn, as in the Ordering of Priests.*"

(18) In the first rubric on page 519, after the word "*then*" insert the words "*all standing,*" and after the word "*Bishop*" strike out the words "*standing up.*"

(19) Amend the rubric beginning at the foot of page 522 by striking out the second sentence beginning with the words: "*The Collects shall both be used,*" and at the end of the rubric insert the following: "*The Collect shall be as followeth.*"

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Deacon and these thy servants now called to the Office of Priesthood; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good

example, they may faithfully serve thee in their Ministry, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

(20) Insert the following rubric immediately after the suffrage and response at the top of page 526 of the Prayer Book:

¶*And* Note, *That in the discretion of the Bishop presiding, instead of the General* Litany, *may be said the Special* Litany for Ordinations.

(21) Amend the third rubric on page 526 by inserting after the word "*Then*" the words "*the People being seated.*"

(22) Amend the first rubric on page 528 so that it shall read:

¶*Then shall the Bishop elect put on the rest of the Episcopal habit, and shall kneel down; and* Veni, Creator Spiritus *shall be sung over him; the Bishop Presiding shall begin, and the Bishops, and the others that are present standing, shall answer by verses, as followeth.*

XIX. CONSECRATION OF A CHURCH

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) In the first rubric, page 546 of the Prayer Book, in the fourth line, substitute for the word "Communion" the word "Holy."

(2) In the third line from the end of the Exhortation on page 547 of the Prayer Book, omit the words "*the performance of.*"

(3) Substitute for the prayer for the Baptized at the bottom of page 547 of the Prayer Book the following, viz:—

REGARD, O Lord, the supplications of thy servants, and grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock, may be sanctified by the Holy Ghost and may

continue Christ's faithful soldier and servant unto his life's end. *Amen.*

(4) Amend the prayer for the Confirmed at the bottom of page 547 of the Prayer Book, by altering the last two lines, so that it shall read, "that they may grow in grace unto their life's end. *Amen.*"

(5) Insert a new *Invocation* on page 548, immediately after the *Invocation* concerning Matrimony and in the following words:

GRANT, O Lord, that whosoever in this place shall bring their dead before thee, may receive the comfort of thy presence, and be strengthened by the certain hope of everlasting life. *Amen.*

(6) Substitute for the Epistle on page 549 of the Prayer Book the following:

For the Epistle. *Rev.* xxi. 2.

AND I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

(7) Omit the *Proper Psalms* and the *Proper Lessons* as given on page 548 of the Prayer Book, inserting them in the appropriate Tables.

XX. INSTITUTION OF MINISTERS

RESOLVED: The House of Bishops (the House of Deputies) concurring: That the following change be made in the Office of Institution of Ministers, and that the proposed alteration be made known to the several Dioceses in order that it may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution.

(1) Amend the first rubric on page 550 of the Prayer Book by striking out the word "the" before "Canon" in line 2, and the words "concerning the Election and Institution of Ministers;" and the quotation marks before "*person*" and after "*Church*" in lines 3 and 4; and by adding at the end these words, viz.:

And Note, *That the following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.*

(2) Amend the first rubric on page 551 by substituting at the beginning the words "*At the time*" for the words "*On the day,*" and by striking out the words "*at the usual hour*

of Morning Prayer" and the words "*the officiating Priest shall read Morning Prayer.*"

(3) Omit the matter contained between the first and second rubrics on page 551, printing the Proper Psalms and Lessons in the appropriate tables.

(4) In the second rubric on page 551, strike out the words "*Morning Prayer ended,*" and the words "*standing within the rails of the Altar*"; and add the words which remain to the preceding rubric.

(5) Amend the prayer at the bottom of page 552, by substituting for the word "God" in the first line, the word "Father."

(6) Amend the prayer at bottom of page 553 by changing the order of words in line 4 from "soul, body and spirit" to "body, soul and spirit."

(7) Amend the prayer on page 554, by changing the end, so that it shall read:—"through the merits of thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end."

(8) Amend the second rubric on page 554, so that it shall read as follows:—

¶*Then shall follow the* Sermon. *And if there*

be a celebration of the Holy Communion, the Instituted Minister shall proceed to the Communion Service; and after the Benediction, (*which he shall always pronounce,*) *the Wardens, Vestry, and others shall salute and welcome him, bidding him* God-speed.

(9) Strike out the third rubric on page 554.

[*Note.* Here shall be inserted, when approved, the office for the Admission of Deaconesses which shall be reported by the Commission on Adapting the Office of Deaconess to Present Tasks of the Church.]

(12) On page 327, line 24, substitute the word "*coming*" for the word "*following.*"

(13) On page 327, lines 24 and 25, strike out the words "*Make us ever mindful of the time when we shall lie down in the dust,*" together with the semi-colon following them, and begin the following word "*and*" with a capital letter.

(14) After the rubric at the end of *Evening Family Prayer*, add the following *Prayers*, prefixing the title, *Additional Prayers.*

For the Spirit of Prayer.

O ALMIGHTY God, from whom cometh the desire to pray, and who pourest out on those who seek it the spirit of supplication; Deliver us when we draw nigh to thee from coldness of heart and wandering of mind, that with stedfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

In the Morning.

O GOD the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when

the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We humbly beseech thee to sanctify all our thoughts and endeavours, that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and eternal, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

At Night.

LORD, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then of thy mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen.*

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the

day, and humbly ask thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who died for us and rose again, thy Son, our Saviour Jesus Christ. *Amen.*

Saturday Night.

ACCEPT, O merciful Father, our praise and thanksgiving for all the mercies of the past week and of our past lives; to thee we owe all we are and all we have. Keep us, we beseech thee, in safety this night; and grant that, rising from our beds on the Lord's day in health and strength, we may rise with Christ unto newness of life; through the same, Jesus Christ our Lord. *Amen.*

Sunday Morning.

O GOD, who makest us glad with the weekly remembrance of the glorious resurrection of thy Son our Lord; Vouchsafe us this day such a blessing through thy worship, that the days which follow it may be spent in thy service; through Jesus Christ our Lord. *Amen.*

For Quiet Confidence.

O GOD of peace, who hast taught us that in returning and rest we shall be saved,

in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen.*

For Guidance.

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the spirit of wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

For Trustfulness.

O MOST loving Father, who hast taught us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of thine immortal love, which thou hast manifested unto us in thy Son, Jesus Christ our Lord. *Amen.*

For the Children.

ALMIGHTY God, heavenly Father, who hast bestowed upon us the joy and care of children; Grant us wisdom and strength so to train them, that they may love whatsoever things are true, and pure, and lovely, and of good report; following the example of their Lord, our Saviour Jesus Christ. *Amen.*

For the Children to Say.

O LORD Jesus Christ, who hast embraced us thy children with the arms of thy mercy, and made us living members of thy holy Church; Give us grace, we pray thee, to remain stedfast in faith, obedient to thy word, and constant in prayer; that, continuing thy faithful soldiers and servants, we may have power and strength to have victory and to triumph; for thy Name's sake who livest and reignest, with the Father and the Holy Ghost, one God, world without end. *Amen.*

For the Absent.

O GOD, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech thee graciously to behold and bless our absent friends. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may

be bound together by thy love in the communion of thy Holy Spirit and in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

For Those We Love.

ALMIGHTY God, give us grace to trust to thy never-failing care and love those who are dear to us, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. *Amen.*

For the Recovery of a Sick Person.

ALMIGHTY and immortal God, giver of life and health; We beseech thee to hear our prayers for thy servant *N.*, for whom we implore thy mercy; that by thy blessing upon *him*, and upon those who minister to *him* of thy healing gifts, it may please thee to restore to *him* health of body and of mind, that *he* may give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

For One about to Undergo an Operation.

ALMIGHTY God our heavenly Father; We beseech thee graciously to comfort thy servant in *his* suffering, and to bless the means made use of for his cure. Fill *his* heart with confidence, that though he be sometime

afraid, *he* may yet put *his* trust in thee; through Jesus Christ our Lord. *Amen.*

For a Sick Child.

O HEAVENLY FATHER, watch with us, we pray thee, over this thy child, and grant that *he* may be restored to that perfect health which it is thine alone to give; through Jesus Christ our Lord. *Amen.*

For a Birthday.

WATCH over thy child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be, keeping *him* unspotted from the world. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise *him* up if *he* fall; and grant *him* thy peace both now and evermore; through Jesus Christ our Lord. *Amen.*

For an Anniversary of One Departed.

ALMIGHTY God, we remember this day before thee thy faithful servant, *N.*, and we pray thee that, having opened to *him* the gates of larger life, thou wilt receive *him* more and more into thy joyful service, that *he* may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. *Amen.*

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain glory and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For all Poor, Homeless, and Neglected Folk.

O GOD, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are destitute, homeless, or forgotten of their fellow men. Uplift those who are cast down. Befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling

those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour, Jesus Christ. *Amen.*

For Faithfulness in the Use of this World's Goods.

ALMIGHTY God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. *Amen.*

A General Intercession.

O GOD, at whose word man goeth forth to his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and

good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy or in schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour, Jesus Christ. *Amen.*

For All Nations.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the prayers of thy people, and in all the nations of the world establish thy righteousness and thy peace; through Jesus Christ our Lord. *Amen.*

Grace Before Meat.

BLESS, O Father, thy gifts to our use and us to thy service; for Christ's sake. *Amen.*

GIVE us grateful hearts, our Father, for all thy mercies, and make us mindful of the wants of others; through Jesus Christ our Lord. *Amen.*

(15) Immediately after the *Additional Prayers*, as above, add the following Offices, viz.:—(see Appendix).

A Short Office of Prayer.
The Office of Compline.
An Office for Missions.
A Litany.
A Prayer of Intercession.
A Prayer of Thanksgiving.

Appendix

THE NEW OFFICES PROPOSED FOR INSERTION IN THE VOLUME AFTER FAMILY PRAYER

I

A SHORT OFFICE OF PRAYER FOR SUNDRY OCCASIONS

¶ *The Minister shall begin by reading one or more of the following* Sentences of Scripture.

O HOW amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord, my heart and my flesh rejoice in the living God. *Psalm* lxxxiv. 1, 2.

O God, thou art my God, early will I seek thee. *Psalm* lxiii. 1. *Early Morning.*

O let me hear thy loving kindness betimes in the morning, for in thee is my trust. Show thou me the way that I should walk in, for I lift up my soul unto thee. *Psalm* cxliii. 8.

How excellent is thy mercy, O God, and the children of men shall put their trust under the shadow of thy wings. *Psalm* xxxvi. 7. *Noon.*

I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety. *Psalm* iv. 9. *Night.*

The Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1. *Missions.*

Lift up your eyes, and look on the fields; for they are white already to harvest. *St. John* iv. 35.

Tell it out among the heathen that the Lord is King. *Psalm* xcvi. 10.

Come, ye children, and hearken unto me; I will teach you the fear of the Lord. *Psalm* xxxiv. 11. *Catechizing.*

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *Prov.* iii. 5, 6.

Where two or three are gathered together in my Name, there am I in the midst of them. *St. Matt.* xviii. 20.

¶ *Then the Minister and the People, kneeling down, shall say the* Lord's Prayer, *the Minister first pronouncing,*

Let thy merciful kindness, O Lord, be upon us.

Answer. Like as we do put our trust in thee.

Minister. Let us pray.

Our Father, etc.

¶ *Then likewise he shall say:*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say:*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung a Psalm or Psalms, or a Hymn.*

¶ *Then shall be read a Lesson of Holy Scripture. And, after that, shall be sung a Hymn, an Anthem, or a Canticle.*

¶ *Then may be said the* Apostles' Creed.

I believe, etc.

¶ *Then shall the Minister say:*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect for the day, together with such other Prayers as the Minister shall think fit.*

¶ *And after the Prayers, the Minister shall say:*

The Almighty and merciful God, the Father, the Son, and the Holy Ghost, bless and preserve us, now and for evermore. *Amen.*

II

OFFICE OF COMPLINE

¶ *The Reader shall begin with the Versicle that followeth, both he and all the people kneeling; and after the second Response, silence shall be kept for a while until the Gloria Patri, when all shall stand.*

V. Turn us again, O Lord, and quicken us:

R. That thy people may rejoice in thee.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Silence.

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Have mercy upon us, O God.

Psalm iv. *Cum invocarem.*

HEAR me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine

honour: and have such pleasure in vanity, and seek after falsehood?

Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord he will hear me.

Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: Who will shew us any good?

Lord, lift thou up: the light of thy countenance upon us.

Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm xxxi. *In Te, Domine, speravi.*

IN thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

Bow down thine ear to me: make haste to deliver me.

And be thou my strong rock, and house of defence: that thou mayest save me.

For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

Draw me out of the net, that they have laid privily for me: for thou art my strength.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm xci. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my stronghold: my God, in him will I trust.

For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noonday.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

For thou, Lord, art my hope: thou hast set thine house of defence very high.

There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

With long life will I satisfy him: and show him my salvation.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm cxxxiv. *Ecce nunc.*

BEHOLD now, praise the Lord: all ye servants of the Lord;
Ye that by night stand in the house of the Lord: even in the courts of the house of our God.
Lift up your hands in the sanctuary: and praise the Lord.
The Lord that made heaven and earth: give thee blessing out of Sion.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon. Have mercy upon us, O God, and hearken unto our prayer.

The Chapter. Jer. xiv. 9.

Thou, O Lord, art in the midst of us, and we are called by thy name; leave us not, O Lord, our God.
R. Thanks be to God.

The Hymn. *Te Lucis ante terminum.*

BEFORE the ending of the day,
Creator of the world, we pray,
That with thy wonted favour, thou
Wouldst be our Guard and Keeper now.

From all ill dreams defend our sight,
From fears and terrors of the night;
Withhold from us our ghostly foe,
That spot of sin we may not know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

V. Keep me as the apple of an eye;
R. Hide me under the shadow of thy wings.
V. Into thy hands I commend my spirit;
R. For thou hast redeemed me, O Lord, thou God of truth.

Antiphon. Save us waking, O Lord, and guard us sleeping.

Nunc Dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation.
Which thou hast prepared: before the face of all people.
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon. Save us waking, O Lord, and guard us sleeping, that we may watch with Christ, and may rest in peace.

All Kneeling.

V. Lord, have mercy upon us.
R. Christ, have mercy upon us.
V. Lord, have mercy upon us.

Our Father, etc.

V. I will lay me down in peace;
R. And take my rest.

I believe in God, etc.

V. Let us bless the Father, the Son, and the Holy Ghost;

R. Let us praise and exalt him for ever.

V. Blessed art thou, O Lord, in the firmament of heaven;

R. Above all to be praised and glorified for ever.

V. The Almighty and merciful Lord, guard us and give us his blessing.

R. Amen.

¶ *Then shall be said the following confession:*

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, and before the whole company of heaven, that we have sinned exceedingly in thought, word, and deed, and by omission, through our fault, our own fault, our own grievous fault; wherefore we pray God to have mercy upon us.

¶ *And those present shall say:*

Almighty God, have mercy upon us, and bring us to everlasting life. Amen.

¶ *If a Priest be present he will add:*

The Almighty and merciful Lord, grant you Absolution and Remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of his Holy Spirit. *Amen.*

V. Wilt thou not turn again and quicken us, O Lord,

R. That thy people may rejoice in thee.

V. Show us thy mercy, O Lord,

R. And grant us thy salvation.

V. Vouchsafe, O Lord,

R. To keep us this night without sin.

V. O Lord, have mercy upon us,

R. Have mercy upon us.

V. O Lord, let thy mercy lighten upon us,

R. As our trust is in thee.

V. Hearken unto my voice, O Lord, when I cry unto thee.

R. Have mercy upon me and hear me.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

V. Bless we the Lord.

R. Thanks be to God.

III

AN OFFICE FOR MISSIONS

¶*The office may begin by the singing of a Hymn, after which shall be said The Antiphon, as follows, all standing.*

Minister and People. The Lord, even the most mighty God, hath spoken, and called the world from the rising up of the sun unto the going down thereof.

Minister. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And nations shall come to thy light, and kings to the brightness of thy rising.

Minister and People. The Lord, even the most mighty God, hath spoken: From the rising of the sun, even unto the going down of the same, my Name shall be great among the Gentiles.

V. Show thy servants thy work;
R. And their children thy glory.
V. Let thy merciful kindness, O Lord, be upon us;
R. As we do put our trust in Thee.
V. Not unto us, O Lord, not unto us,
R. But unto thy Name give the praise.

¶*Then shall be said the following:*

When he saw the multitudes, he was moved with compassion on them,

Because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep,

And other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

As the Father hath loved me, so have I loved you: continue ye in my love.

All power is given unto me in heaven and in earth.

Go ye, therefore, and make disciples of all nations; and lo, I am with you alway, even unto the end of the world.

V. Our help is in the Name of the Lord,
R. Who hath made heaven and earth.
V. Lord, hear our prayer,
R. And let our cry come unto thee.

Let us pray.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour, Jesus Christ. *Amen.*

ALMIGHTY God, who hast given to thy dear Son the heathen for an inheritance, and the uttermost parts of the earth for a possession; Bless, we beseech thee, the missionary work of thy holy Church in all parts of the world. Have pity upon the people who are still calling upon gods that cannot save, and so touch their hearts and waken their consciences and rule their wills, that they may turn to thee, the living God, who wouldest have all men to be saved and to come to the knowledge of the truth. Raise up among them, we pray thee, prophets and teachers of their own blood, men full of wisdom and of the Holy Ghost. Gather in the souls destitute of help. Set free the prisoners of darkness. Visit with thy compassion the unthankful and impure. Forgive the evil-doers who know not what they do. And so assemble, according to thy promise, before thy Throne and before the Lamb, all nations and kindreds and peoples and tongues. All which we ask for the sake of thy only Son, our Saviour Jesus Christ. *Amen.*

O ALMIGHTY God, who hast in thy holy Church committed to the hands of men the ministry of reconciliation, to gather together a great flock in all parts of the world, to the eternal praise of thy holy Name; We humbly beseech thee that thou wilt put it into the hearts of many faithful men to seek this sacred ministry, appointed for the salvation of mankind; that

so thy church may rejoice in a due supply of true and faithful pastors, and the bounds of thy blessed Kingdom may be enlarged; through Jesus Christ our Lord. *Amen.*

¶ *Here shall follow such special intercessions as the Minister may appoint; after which shall be said by all present, after the Minister, the Thanksgiving, as follows:*

ALMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. Fill our hearts, we beseech thee, with gratitude for this thy goodness, that henceforth we may labour more abundantly for the advancement of thy kingdom; through Jesus Christ our Lord. *Amen.*

O GOD, by whose command the order of all time runs its course; Forgive, we beseech thee, the impatience of our unbelief; make perfect that which is lacking in our faith; and, while we tarry thy fulfilment of the ancient promises, grant us to have a good hope because of thy Word; through Jesus Christ our Lord. *Amen.*

THE ALMIGHTY and merciful God, the Father, the Son, and the Holy Ghost, bless and preserve us, now and for evermore. *Amen.*

IV

A LITANY

PARDON, O Lord, our offences, and the offences of our forefathers. Thou hast shown us thy ways and we have forsaken thee; thou hast brought us to great honour, and we weary of thy service; yet spare

us, good Lord, and all our nation, and give us grace and time for the amendment of our lives.

Spare us, good Lord.

From idleness and wandering thoughts; from feeble purpose and from low ideals; from wilful blindness to thy presence, and deafness to thy call,

Good Lord, deliver us.

From selfish love of money and of ease, from fear of discomfort and of pain; and from all sloth and cowardice,

Good Lord, deliver us.

From evil thoughts and conversation, from insincerity and dishonesty in word or work; from the temptations that most easily beset us; and from the sin of leading others into wrong,

Good Lord, deliver us.

From distrust, suspicion and contempt; from prejudice and want of sympathy with any of thy children; from all unholy strife, and from whatsoever in us hinders thy work on earth,

Good Lord, deliver us.

From depression, from over-anxiety for ourselves or for others; and from want of faith in thee and in thy hope for us, for our country and for all the world,

Good Lord, deliver us.

We sinners do beseech thee to hear us, good Lord; and that it may please thee to bless the President of the United States, and all who bear authority in this land, that peace and happiness, truth and justice, religion and piety may be established among us for all generations;

We beseech thee to hear us, good Lord.

That it may please thee to send thy grace upon all Ministers of thy word, and upon those committed to their charge, that they may grow in strength and purity, in faith and godliness;

We beseech thee to hear us, good Lord.

That it may please thee to defend our land from war and pestilence, from the snares of wealth, and the

bitterness of poverty, and from sudden disaster and calamity;

We beseech thee to hear us, good Lord.

That it may please thee to give us strength sufficient for the day's toil; courage in difficulty, guidance in perplexity, and a sense of thy love in our enjoyment and success;

We beseech thee to hear us, good Lord.

That it may please thee to assist with thy grace those who are labouring to draw all nations unto thee, and to build up thy Church in all the world;

We beseech thee to hear us, good Lord.

That it may please thee to show to each what work thou hast prepared for him to do, and that he may have grace and power faithfully to fulfil the same;

We beseech thee to hear us, good Lord.

That it may please thee to visit with thy blessing all who are near and dear to us, all who pray for us, and all who desire or need our prayers;

We beseech thee to hear us, good Lord.

That it may please thee to defend us all with thy heavenly grace, that we may continue thy faithful soldiers and servants unto our life's end;

We beseech thee to hear us, good Lord.

Let us thank God for his favour and goodness towards us.

O GOD of Love, we yield thee thanks for whatsoever thou hast given us richly to enjoy, for health and vigour, for the love and care of home, for joys of friendship, and for every good gift of happiness and strength. We praise thee for all thy servants who by their example and encouragement have helped us on our way, and for every vision of thyself which thou hast ever given us in sacrament or prayer; and we humbly beseech thee that all these thy benefits we may use in thy service and to the glory of thy holy Name; through Jesus Christ, thy Son, our Lord. Amen.

SATISFY us with thy mercy, O Lord, from day to day, that in fulness of joy we may walk before thee with a perfect heart; through Jesus Christ our Lord. *Amen.*

V

A PRAYER OF INTERCESSION

Minister

ALMIGHTY God, our heavenly Father, who lovest all and forgettest none, we bring to thee our supplications for all thy children.

For all whom we love and all upon whom we bestow our watchful care;

R. We beseech thee to hear us, O God.

V. For all who have blessed us with kindness, led us with patience, and restored us by their sympathy and help;

R. We beseech thee to hear us, O God.

V. For all who have wished or done us ill, that thou wouldst turn their hearts to penitence and ours to blessing;

R. We beseech thee to hear us, O God.

V. For all prisoners and captives, and all who suffer from oppression, that thou wilt manifest thy mercy towards them, and make the heart of man merciful as thine own;

R. We beseech thee to hear us, O God.

V. For all who bear the cross of suffering, the sick in body or in mind;

R. We beseech thee to hear us, O God.

V. For all who are troubled by the suffering or sin of those they love;

R. We beseech thee to hear us, O God.

V. For all who are visited by worldly loss, that in the dark and cloudy day they may find the peace of God;

R. We beseech thee to hear us, O God.

V. For all who are absorbed in their own grief, that

they may be raised to share the sorrows of their brethren, and know the secret and blessed fellowship of the Cross;

R. We beseech thee to hear us, O God.

V. For all who are suffering because of their faithfulness to conviction and duty, that renunciation may bring strength, and sacrifice, joy; and that they may have thy grace, who seest in secret, and come at last to an open reward;

R. We beseech thee to hear us, O God.

V. For all perplexed by the deeper questions of life, and overshadowed with doubt, that light may arise in their darkness;

R. We beseech thee to hear us, O God.

V. For all who are tried by passionate temptations, or mean suggestions, that thy mercy may be their salvation;

R. We beseech thee to hear us, O God.

V. For all who are lonely and sad in the midst of others' joys, that they may know thee as their Friend and Comforter;

R. We beseech thee to hear us, O God.

V. For the infirm and aged, and for all who are passing through the valley of death, that they may find their strength in thee, and light at evening time;

R. We beseech thee to hear us, O God.

V. For all forgotten by us, but dear to thee; for the whole family in heaven and in earth;

R. We beseech thee to hear us, O God.

Minister. O God our Father, have regard to our intercessions, answer them according to thy will, and make us the channels of thine infinite pity and helpfulness, worthy to pray as our Master hath taught us, saying:

Minister and People:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our

daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

VI

A PRAYER OF THANKSGIVING

Minister

ALMIGHTY God, our heavenly Father, from whom cometh every good and perfect gift, we call to remembrance thy loving-kindness and thy tender mercies which have been ever of old, and with grateful hearts we lift up to thee the voice of our thanksgiving.

For the life thou hast given us, and the world in which we live;

R. We praise thee, O God.

V. For the work we are enabled to do, and the truth we are permitted to learn; for whatever of good there has been in our past lives, and for all the hopes and aspirations which lead us on toward better things;

R. We praise thee, O God.

V. For the order and constancy of nature; for the beauty and bounty of the world; for day and night, summer and winter, seed-time and harvest; for the varied gifts of loveliness and use which every season brings;

R. We praise thee, O God.

V. For the comforts and gladness of life; for our homes and for our friends; for the love, sympathy, and good will of men;

R. We praise thee, O God.

V. For Prophets and Apostles, and all earnest

seekers after truth; for all lovers and helpers of mankind, and all godly and gifted men and women;

R. We praise thee, O God.

V. For the gift of thy Son, Jesus Christ, and all the hopes which are ours as his disciples; for the presence and inspiration of thy Holy Spirit, and for all the ministries of thy truth and grace;

R. We praise thee, O God.

V. For communion with thee, the Father of our spirits; for the light and peace that are gained through trust and obedience, and the darkness and disquietude which befall us when we disobey thy laws;

R. We praise thee, O God.

V. For the desire and power to help others; for every opportunity of serving our generation according to thy will, and manifesting the grace of Christ to men;

R. We praise thee, O God.

V. For all the discipline of life; for the tasks and trials by which we are trained to patience and self-control; for troubles which lift us nearer thee and draw us into deeper fellowship with thy Christ;

R. We praise thee, O God.

V. For the sacred ties which bind us to the unseen world; for the faith which dispels the shadows of earth, and fills the saddest moments of life with an immortal hope;

R. We praise thee, O God.

Minister. God of all grace and love, whom we have praised with our lips; Grant that we may so praise thee in consecrated and faithful lives, that the words of our mouths and the meditations of our hearts may be acceptable in thy sight; through him who taught us to say:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into

temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they who have freely received of thy bounty, may of thy bounty freely give; through Jesus Christ our Lord. *Amen.*

GOD the Father, God the Son, God the Holy Spirit, bless, direct and inspire us, and give us thankful hearts, now and for evermore. *Amen.*

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